

## The Catholic Clergy.

To the Editor of The Herald:

At the opening of the convention of the Student Volunteer Movement in this city last week, it was announced that the object of the movement was to secure volunteers and material for the advancement and propagation of foreign missions. How this purpose can be served by listening to speakers whose best efforts are unworthy of even a back-door gossip, I am unable to perceive. If in their efforts to gain information regarding the foreign field, the students are unable to secure better instructors than R. P. Speer of New York, I fear they will be sadly handicapped.

The well known celibacy of the Roman Catholic clergy has given rise to many slanderous attacks on their virtue. These thrusts usually emanate from the gutter, where filth usually accumulates, and it is a rare thing for a Protestant of any prominence to degrade himself by voicing such attacks. The men and women who take the vows of celibacy within the Catholic Church are ordinary creatures, who are subject to the same impulses that dominate all mankind, and, considering the many thousands who take this vow, it is not remarkable that a very few authentic cases are recorded of men who have been untrue to their vows; but it is very remarkable indeed wonderful, that there are not more cases heard of, since every one that occurs is spread around the world.

The speaker who makes the wholesale detraction does not care to make the attack direct, but, like all detractors, saddles the responsibility on a Catholic priest, a friend of his. To a Catholic, this statement is ludicrous. A priest with information of this nature against his fellow priest, is bound to confide it to his superiors, that they may take steps to correct the evil. The idea that he would publish the knowledge broadcast is ridiculous.

The reading of extracts taken from a letter of the Pope relative to this matter is absurd. The Pope writes very few letters on matters of faith or morals, and these are addressed, not to the Board of Foreign Missions of the Presbyterian Church, but to the Roman Catholic clergy; and as they have no knowledge of this reputed letter, it is a certainty that one was never written.

I would recommend that Mr. Speer, before again rising to speak to a body of students, or any other body, for that matter, first acquire a little positive information on the subjects which he intends to discuss.

In nowise is this letter to be considered as a disparagement of the Student Volunteer Movement, nor an indication on my part of a desire to enter a religious controversy, but is intended merely as a defense of men who, as a close association with them has convinced me, are deserving of the highest respect; men who receive little material recompense for their efforts in behalf of mankind in general, and should, at least, be spared

Rochester Herald

Jan. 4, 1910

the necessity of defending their every move from men of much poorer moral caliber. F. B.

Rochester, January 3.

Our esteemed friends of the *Illustrated Christian Weekly* wonder that we do not respect the "missionaries" of the different Protestant sects, who leave America to bring progress, civilization, and the rest of it to pagan lands. Omitting for the moment the question of their motives, which possibly are respectable in many cases, how otherwise could we respect their work? If our contemporary reads the late Mr. Marshall's *Christian Missions*, it will find abundant reason why we should regret to see Americans wasting their time, their money and some portion of the influence of the Christian name in vain, and worse than vain, "missions." Nor is it Mr. Marshall alone who supplies us with this information. In a recent copy of the *Herald*, which is anything but unfavorable to whatever hurts the Catholic Church, we find the following suggestive letter dated at Athens, Greece, August 4: "Will you kindly allow me some space in your valuable paper to state some facts which will greatly interest your countrymen throughout the United States? There is here a building with this inscription: 'Greek Evangelical Church.' An explanation, of course, is necessary to this enigma. This building was erected by a society in the United States, at a large expense. The same society pays lavishly two American missionaries—Mr. Calapothakis and Mr. Samson—who are appointed here to convert the Greeks. The only attendants to their meetings are not more than ten persons, always the same, since the establishment of this institution many years ago. As Mr. Tuckerman, late United States Minister to Greece, wrote in his book, 'The Greeks of To-day,' their audiences consist of their servants and some paid persons. Now, I respectfully ask the society which pays large sums of money for this institution, Are they aware of such a state of things? If they are up to this time misinformed they can be corrected; they can send some unbiassed person to examine and see, and they will find that it is not worth while to spend so much money for nothing. Americans, who are so economical, I think would, if they knew where their money is spent, never subscribe for such a void purpose. I am ready, if requested, to publish some more facts to prove the useless lavishness of so much money.—P." That is a sample of the evidence which can be collected in all parts of the world on the same subject. Possibly some honest people leaving this country may think that they have a mission to convert the heathen, but it is impossible for us, who know that they have not such a mission and know that they can not, to have a very sincere respect for them.

M. Evangelical Office - The Roman Catholic Bureau, 1910

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"Mr. Speer has mistaken his vocation; he ought to pose as an ex-priest in some of the small illiterate towns of the Southland; he would then be certain of an audience prepared by tradition and lack of mental culture fully to appreciate his mouthings. . . . The book is unscholarly, inaccurate, prejudiced, dishonest and hypocritical."

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# BUENOS AIRES SCOTCH CHURCH MAGAZINE

JANUARY, 1910.

## Spanish Evangelization.

The above term is not satisfactory, but it is meant to express a need which has often been laid before our readers. We have amongst us large numbers of people who are Protestants and even Presbyterians by birth, but who are outside our influence because they are not familiar with the English language. There are others who are ready for the Gospel, who really have no Church Connection of any kind whatever. We have hoped for years to start work among such people. We have several times had good reason to think that we were to have the required assistance, but our hopes have always been disappointed. Our last expectation lay in the visit of Mr. Robert Speer, the Secretary of the Presbyterian Church of the United States. This Church has a splendid Spanish Work in Chile and we hoped that a visit would inspire Mr. Speer with a sense of the need and the opening here: but it has come to nothing.

In these circumstances we have come to the conclusion that we must ourselves take the initiative and believe that God will open up the way as the work develops. We had hoped that we would get an educated and Ordained Spanish-speaking Presbyterian Minister: one who would take an interest in St. Andrew's and in return would interest its people in his work. That seems impracticable for the moment. We cannot face the heavy financial expenditure which this would involve.

We believe however that we can carry out a humbler scheme. We propose to get some young man, a Presbyterian if possible who wishes to devote himself to Spanish work, and we shall ask him to devote such part of his time as the funds at our disposal will permit, to the development of the work which is already begun in Barracas and elsewhere. We have talked over the proposal in the Kirk Session and the Scheme has the approval of our Elders. They have appointed the Minister of the Church and Mr. Monteith Drysdale to represent them on a Committee which will be formed for the present of these two gentlemen, the Superintendents of the Barracas English and Spanish Sunday Schools

and a Member of the Barracas Presbyterian Church Committee of Management. Thus the Work will be strictly under the control of the Church. It will be carried out on broad and liberal lines, but it will not be undenominational, while we trust it will not be sectarian.

As to the finances, we ask our readers to consider the following plan, and if they think it wise to give it their support. It will depend entirely for its success or failure on the response which is made by our readers. The difficulty which meets us is that we have so many other calls upon us for religious purposes that it seems unwise to add to them seeing that many deserving schemes are so poorly supported. It has therefore been felt that if this is to be successful it must not interfere with the calls which are at present made upon us. In the course of time we have no doubt that many people will help us liberally who at present are doing nothing. At first however this will not be the case. We shall have to look for the Missionary's support to those who are already doing much. We therefore lay it down as a fundamental principle that no one is to make the excuse for not helping the other calls which our Church makes upon them that they are giving to the support of our Evangelist. Can we then expect to get substantial help from our friends in the Camp and in the city without affecting injuriously their other Church subscription? We believe that we can. We think that there are two hundred people who will give an average of one dollar per month and that they will not in doing so require to curtail their other religious subscriptions. It is on that basis that we found our hope of success. Subscriptions will be limited to \$ 3 per month. No one may give more, though, we hope that many will give this sum. On the other hand we shall look for many monthly subscriptions of \$ 2, \$ 1, 50 cents and 20 cents. We propose that all subscriptions be collected monthly. That is the method in which help can be most easily given. In a future Magazine we shall appeal for ladies to make these Collections. Our first necessity however is to find out if we can get the support which we require.

**SUTTON'S SEEDS.** Are sold retail in packets of suitable size for a small "Chacra" or garden by W. H. LOGAN, sole agent, Cangallo 640, Bs. Aires.

May we remind our young men and young women that in many cases their parents do all the religious support of the family. Why should they not seize this opportunity to show that they too, are interested in religious progress?

We enclose a Post Card which we ask those who sympathize with our scheme to fill in and post. If, however, they prefer to send a letter, any note addressed to the Hon. Treasurer, Mr. C. T. Petersen, 352, Calle Perú will be attended to. It will be seen that Subscriptions may be paid monthly quarterly or Annually. If friends in the Camp will help us their donation had better be an annual one as it could scarcely be collected monthly. If however they prefer it to be monthly, we have a method by which that can be done.

Lastly, lest there be any misunderstanding, we wish to make it clear that those who are responsible for this movement have no sympathy with mere polemics against Roman Catholicism. We think that we can present the Gospel in such a way that there is no need for more than a passing reference to the defects which are only too visible in the religion of the State as we see it. As a Community we are now so intermarried with Roman Catholics, many of whom have our sincere respect as real Christians, that we feel anxious to do nothing to cause family friction. This may make our Services less sensational and possibly less popular, but in the long run they will not be less successful. Besides, we repeat that our primary motive is not to appeal to Roman Catholics, but to those who are nominally Protestants or who callously say that they have no religion. We trust that we shall have the financial support and the prayers of all our readers in our new venture.

### Notes.

I would repeat the intimation made in previous numbers that the common idea that I am to be found at the Vestry every day at two o'clock is a mistake. I am to be found at Calle Ituzaingó 520, every day from 7.30 to 11.30 a. m. and only on Saturdays at Calle Perú from 2 to 4. I shall always be delighted to meet anyone at Calle Perú at other times but it must be made a matter of arrangement by telephone.

I hope to leave for Scotland on April 12th. That is still some distance off, but when the next Magazine comes out at the end of February it will be comparatively near. For this reason I mention the fact, begging that any family that requires my

Services for Baptism or wishes a visit for any special reason, will make arrangements at as early a date as possible, as I am likely to be a good deal occupied during the latter part of March.

The attendance at our Communion Service was not so good as we had hoped. Owing to the two holidays coming together many people were out of town. We had however 154 Communicants. The Collection for the Colonial Mission amounted to \$ 240 which gave an exchange value of £ 20.16.

I have to acknowledge receipt of many Mission Boxes though by no means all that I expected. If there are any that have been overlooked I hope they will be sent in at once. The results will appear next month.

As Chairman this year of the St. Andrew's Society I had brought to my notice the applications for the two Scholarships offered by the Society. This year there were several applications—far more than the Committee could entertain. Several most deserving and interesting cases had to be set aside. Now I know it is asking a good deal, but among our readers, it may be that these lines will meet the eye of some one who prefers to give his help in this way. The position is this: The parents of these children are willing to pay one half of the Board and Lodging, but they are people who live in the Camp and can do no more than this. We need some one who will meet the rest of the expenditure which would amount to \$ 35 to \$ 40 per month or say \$ 375 in the year. If any one would like to have the great happiness of educating a boy or girl I shall gladly lay the particulars before the person interested. They can have their choice of two or three.

It is a very great pleasure to me on the eve of my holiday to note, that outwardly at least, the past year has been a satisfactory one in the Church. We have managed to meet our expenditure without any special appeal, and the increase in the number of Communicants is one of the largest that we have ever had. We return our best thanks to all who have thus helped us.

J. W. F.

### General Notes.

The Scotch School Exhibition, held in the Church Hall on December 23rd, was on the whole a successful close to a successful year. On one point our criticism cannot but be adverse—there was a lack of

early in February the School is being opened on Jan. 31st.

Mr. Martin proposed to say:—"Lord Avebury says:—

It is half the battle to make a good start in life. Begin well and it will be easier and easier as you go on. On the other hand, if you make a false start it is far from easy to retrieve your position. It is difficult to learn, but still more difficult to unlearn.

Try to fix in your mind what is best in books, in men, in ideas, and in institutions. We need not be ashamed if others know more than we do: but we ought to be ashamed if we have not learnt all we can.

Education does not consist merely in studying languages and learning a number of facts. It is something very different from, and higher than, mere instruction. Instruction stores up for future use, but Education sows seed that will bear fruit, some thirty, some sixty, some one hundred fold.

There is hardly any piece of information which will not come in useful, hardly anything which is not worth seeing at least once. There are in reality no little things, only little minds.

Attention and application to your studies are absolutely necessary to the enjoyment of life. If you give only half your mind to what you are doing, it will cost you twice as much labour.

"For direct self-preservation" says Herbert Spencer "or the maintenance of life and health, the all important knowledge is Science: for that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is Science. For the due discharge of parental functions, the proper guidance is to be found only in Science. For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is Science. Alike for the most perfect production and highest enjoyment of Art in all its forms, the needful preparation is still, Science. And for purposes of discipline, intellectual, moral, religious, the most efficient study is, once more, Science".

He lives not at all who knows nothing at all.

### Closing of Sunday Schools.

The Town Sunday School opens on the third Sunday of February. Belgrano Sunday School is closed until the end of February.

### Los Talleres Sunday School.

On Tuesday the 28th of December a very interesting Xmas festival took place at Talleres. The Great Southern Rly Works Dining hall being at our disposal, a new departure was made and instead of our usual Christmas Tree, the following programme was successfully carried out.

- 7 p. m. Children's Christmas Tea.
- 8 p. m. Games
- 9 p. m. Shadow pantomime
- 10 p. m. Games resumed

The spacious hall with its hot water and seating arrangements, electric light &c., greatly aided our efforts.

At 7 p. m. the tables being laden with the good things provided, some 150 children sat down to an enjoyable feast. They had however barely got started when loud knocking at the door announced the arrival of the time honoured Father Christmas who after some words of greeting distributed chocolates to the happy little ones. After tea the genial superintendent of the Sailors' home, Mr. Fellows, led off the games and great merriment was the order of the evening.

An enormous sheet, stretched across the hall, was requisitioned to perform the shadowgraphs which included the Nursery Rhyme sketches of Cinderella, and Simple Simon, Acrobatic feats, The scouts—this being particularly well received. The scene opened by a March past and saluting of the General. Then the Lone Scout is seen on watch, and another asleep in a tent. Indians approach and with bow and arrow disable the scout who is then taken prisoner and after various scenes of trailing by land and water is rescued after a desperate encounter.

The Magic Chair and the acrobats caused no little fun—and an hour was passed pleasantly as an interval during the games which were resumed.

Before a long and happy evening was drawn to a close, cheers were given for Mr. and Mrs. Walker and the Railway authorities for their kindness in lending the Hall for our School and Church use; also to the ladies and gentlemen who made the evening so enjoyable.

At eleven o'clock God Save the King was sung, and the proceedings terminated.

### Bahia Blanca.

We are glad to be able to report at last that the contract for the Bahía Blanca Church has been signed. The building will cost \$ 15,000 exclusive of furnishing. The contractor is Mr. S. Cheetham who is so

favourably known for work done in connection with our Church, and other buildings. The Architects are Messrs. Raynes and Sackmann. The building is designed to hold 120 people but will be constructed in such a way, that it can easily be enlarged. It is hoped that the building will be ready for public worship by September 1st. It is generally known that the land has been entirely paid for, but we still require the bulk of the money for the building. Many promises of help have been given, but it will require a strong effort on the part of the Presbyterians in the South of the Province to carry through the building scheme with success. We trust that every encouragement will be given to the Committee.

This is all the more necessary when the fact is remembered that the executive Committee, Mr. Cumming, Mr. Norman Geddes and Mr. Wright, have personally guaranteed the finding of the money for the building. It is only through their public spirit that we have been able to get started, and we trust that they will accept the gratitude which we express in the name of the Community for their disinterested action.

### Rev. L. McNeill.

We regret to learn that our much respected Colleague, the Rev. Lachlan McNeill has presented his resignation to his Congregation. We understand that it will take effect in April. Mr. McNeill has well earned the right to have a rest, as he celebrates this year his Jubilee as a Minister. On the other hand he is still so extremely vigorous that it has been a surprise to every one to learn of his resignation. Mr. McNeill proposes to leave this country and make his home in England or Scotland. He expects to leave in April. He will be accompanied by his daughter.

### Rev. D. B. Nicol, B. D.

Our Assistants come out to us for two years and the time passes all too rapidly. It will scarcely seem to be almost two years since Mr. Nicol came amongst us, but his engagement really terminates in June. It is needless to say that he was asked by the Kirk Session to extend his stay amongst us, but Mr. Nicol does not see his way to do so. This decision was intimated some time ago, and after consultation with the Committee of Management the Kirk Session asked the Very Reverend Dr. Mitford Mitchell to appoint his successor. Letters have just been received saying that Mr. Douglas Bruce has been appointed.

Mr. Bruce is a son of the Rev. Dr. Bruce of Banff, a distinguished Minister of the Church of Scotland who has published several books on Theological subjects. Mr. Bruce is at present a Divinity Student at Edinburgh University. We hope to see him here in June.

### Church Statistics for 1909.

|                          |     |
|--------------------------|-----|
| Communicants on the Roll |     |
| Dec. 31st. 1908.....     | 548 |

#### GAINS during 1909:

|                          |    |
|--------------------------|----|
| Added by Profession..... | 28 |
| „ „ Transfer.....        | 46 |
| Rejoined.....            | 16 |

|                  |    |
|------------------|----|
| Total Gains..... | 90 |
|------------------|----|

#### LOSSES during 1909:

|                     |    |
|---------------------|----|
| By Death.....       | 4  |
| „ other causes..... | 49 |

|                   |    |
|-------------------|----|
| Total Losses..... | 53 |
|-------------------|----|

|                |    |
|----------------|----|
| Net Gains..... | 37 |
|----------------|----|

|                             |     |
|-----------------------------|-----|
| On the Roll Dec. 31st 1909. | 585 |
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#### Camp Communion Roll.

|                            |    |
|----------------------------|----|
| On the Roll Dec. 31st 1909 | 78 |
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#### GAINS during 1909:

|                     |   |
|---------------------|---|
| By Profession.....  | 3 |
| „ Transfer, &c..... | 7 |

|                  |    |
|------------------|----|
| Total Gains..... | 10 |
|------------------|----|

#### LOSSES during 1909:

|                          |    |
|--------------------------|----|
| From various causes..... | 23 |
|--------------------------|----|

|                 |    |
|-----------------|----|
| Net Losses..... | 13 |
|-----------------|----|

|                            |    |
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| On the Roll Dec. 31st 1909 | 65 |
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|                  |     |
|------------------|-----|
| Grand Total..... | 650 |
|------------------|-----|

Last year it was 626.

It will, we hope, be remembered, that this is not the full membership of the Church. It refers only to those who have been at the Lord's Table within two years. The actual Roll at present in the City and Suburbs would be about 680 or including the Camp at least 750.

Among those who joined St. Andrew's by Profession were the following:— Misses Dora Adamson, Harriet Boyd, Margaret Corbett, Manuela Clark, Jessie Fraser, Martha Fraser, Hedwig Falk, Emily Gotthardt, Emma Lisowski, Bessie Roberts, Jennie Wood, Nellie Windsor. Messrs. Robin Begg, R. Lloyd Davies, Hamish Dey, Charles Gotthardt, George Rasmussen.

Among those who brought letters of Transfer are the following:—

Mrs. Barclay, Mrs. Cruden, Mr. and Mrs.

# St. Andrew's Scotch Presbyterian Church

## REPORT FOR THE YEAR 1909.

To be presented at the Meeting of the Congregation of St. Andrew's Scotch Presbyterian Church, called for Friday, 21st January 1910, at 8.15 p. m. in the Church Hall, 352, Calle Perú.

**ACCOUNTS.** — It is satisfactory to note that the expenses have been met without any special calls on the Congregation having been necessary. The Collections from the new Belgrano and Temperley services form an additional source of income which is quite appreciable.

In Envelope Collections there is a falling off of over \$ 780 m/l., as compared with 1908 which is greatly to be regretted, as this is a most excellent and convenient method of regular church support that should be more generally availed of.

**DR. SMITH MEMORIAL.** — With the placing of the Bronze Tablet in the vestibule of St. Andrew's and the furnishing of an American Organ to the Hall in Belgrano, the final details have now been completed in accordance with the original Committee's plans. The Credit Balance in this account will be useful in meeting eventualities.

**TEMPERLEY EXTENSION.** — The purchase of the land selected by the Special Committee having been approved at the Extraordinary General Meeting of October 19th 1909, on the undertaking of the Temperley Committee to meet the interest on the outlay, the matter is now in the hands of the notary and it will lie with the incoming Committee to raise a loan on mortgage to make the necessary payment.

**BAHIA BLANCA** the Extraordinary General Meeting of 19th October also had the pleasure of accepting the transfer to St. Andrew's, of the excellent site in Bahía Blanca, costing \$ 11.000 m/l. and entirely paid for by the Church members in that district.

**MINISTER'S FURLOUGH.** — 11 years having passed since the Rev. J. W. Fleming last had a home-holiday, the Committee of Management have arranged that he should get six months leave of absence this year with opportunity to attend the General Assembly in Edinburgh.

**BAZAAR.** — This is to be carried out in accordance with the resolution of the Extraordinary General Meeting of the 19th October and should take place about November 1910. Members of the Church and their friends, will, it is hoped, take advantage of the opportunity afforded to lend effective help and make the Bazaar a great success. There is use for all the funds that can be raised, in the Bahía Blanca and Temperley extensions, extinction of the Manse mortgage, repairs and improvements in St. Andrew's, & wiping off of School debt.

**NEW COMMITTEEMEN.** — Messrs. S. G. Angel, W. T. Cassels and H. Mac-luskie conclude their term of office and are not eligible for re-election. Mr. P. A. Grassick has also resigned as he leaves for England shortly. The Meeting will therefore be called on to elect four Members of Committee to act for two years as well as two «suplentes» for one year.

# St. Andrew's Scotch Presbyterian Church

## Income and Expenditure Account 1909

| Dr.                                 |             |           | Cr.                                      |           |           |
|-------------------------------------|-------------|-----------|------------------------------------------|-----------|-----------|
|                                     |             | \$ c/l.   |                                          |           | \$ c/l.   |
| To STIPENDS                         |             |           | By PEW RENTS.....                        |           | 10,272.50 |
| Revd J. W. Fleming.....             | \$ 9,164.64 |           | By ORDINARY COLLECTIONS.....             |           | 5,499.69  |
| Revd. D. B. Nicol.....              | 3,197.67    | 12,362.31 | By SPECIAL COLLECTIONS.                  |           |           |
| To GENERAL EXPENSES                 |             |           | Colonial Mission.....                    | \$ 275.00 |           |
| Caretaker's salary.....             | \$ 600.00   |           | Charity Fund.....                        | 530.00    |           |
| Caretaker's expenses.....           | 82.60       |           | Victoria Sailors' Home.....              | 251.00    |           |
| Printing and stationery.....        | 232.45      |           | Church Library.....                      | 450.00    |           |
| Water Rate.....                     | 540.00      |           | Sunday Schools of the Church             | 375.00    |           |
| Telephone.....                      | 120.00      |           | Charity Fund.....                        | 385.00    | 2,266.00  |
| Lighting and heating.....           | 938.92      |           | By SUBSCRIPTIONS.                        |           |           |
| Ministers' travelling expenses      | 416.70      |           | M. Brown.....                            | \$ 20.00  |           |
| Ministers' office expenses.....     | 238.45      |           | Mrs. Mc. Clymont Thompson                | 100.00    |           |
| Repairs to Manse.....               | 123.50      |           | M. Wilson.....                           | 20.00     |           |
| Pulpit supply.....                  | 80.00       |           | Sunday Schools' Industrial               |           |           |
| Contribut. territorial Manse        | 108.00      |           | Exhibition.....                          | 20.00     |           |
| Fire Insurance.....                 | 487.00      |           | Barracas Scotch Church.....              | 250.00    |           |
| Communion expenses.....             | 98.30       |           | The River Plate Fresh Meat               |           |           |
| Sundry repairs.....                 | 71.90       |           | Co. Ld.....                              | 100.00    |           |
| Paving Calle Belgrano.....          | 227.14      |           | San Fernando.....                        | 120.00    |           |
| Tuning piano.....                   | 11.00       |           | Belgrano collections.....                | 338.95    |           |
| Collector's commission.....         | 304.27      |           | Temperley collections.....               | 251.15    |           |
| Revd. D. B. Nicol's outward         |             |           | Campana collections.....                 | 156.70    |           |
| passage and expenses.....           | 415.67      |           | Quilmes collections.....                 | 473.85    |           |
| Furniture.....                      | 87.60       |           | Gibson Bequest, Ajó.....                 | 168.45    | 2,019.10  |
| Pulpit robes.....                   | 96.08       |           | By ENVELOPES.....                        |           | 1,459.60  |
| Postages and messengers.....        | 25.82       |           | By RENT OF HALL.....                     |           | 750.00    |
| Advertising Extraordinary           |             |           | By WEDDING FEES for use of Organ and for |           |           |
| General Meeting.....                | 15.00       | 5,320.40  | Church Decoration.....                   |           | 250.00    |
| To CHOIR EXPENSES.                  |             |           | By MANSE MORTGAGE INTEREST ACCOUNT.....  |           |           |
| H. B. Owen.....                     | 600.00      |           | Scotch School 6% on \$ 6000              |           |           |
| J. Jordan.....                      | 600.00      |           | gold \$ 360 gold. at. 44..               | \$ 818.18 |           |
| J. W. Colquhoun.....                | 480.00      |           | Revd. J. W. Fleming.....                 | 906.54    | 1,724.72  |
| Repairs to organ.....               | 180.00      |           |                                          |           |           |
| Electric current.....               | 34.35       |           |                                          |           |           |
| Patente for motor.....              | 5.00        |           |                                          |           |           |
| Cleaning cushions.....              | 20.00       |           |                                          |           |           |
| Revenue stamps.....                 | 3.00        | 1,922.35  |                                          |           |           |
| To BELGRANO EXPENSES.               |             |           |                                          |           |           |
| Lighting and Cleaning Tax           |             |           |                                          |           |           |
| 1908.....                           | \$ 3.00     |           |                                          |           |           |
| Water Rate.....                     | 33.60       |           |                                          |           |           |
| Property Tax.....                   | 45.00       |           |                                          |           |           |
| Contribucion Territorial.....       | 12.00       |           |                                          |           |           |
| Fire Insurance.....                 | 65.20       |           |                                          |           |           |
| Lighting.....                       | 48.12       |           |                                          |           |           |
| Garden tools.....                   | 10.40       |           |                                          |           |           |
| Repairs.....                        | 2.00        |           |                                          |           |           |
| Caretaker's expenses.....           | 26.15       | 245.47    |                                          |           |           |
| To SPECIAL COLLECTIONS.             |             |           |                                          |           |           |
| Per contra.....                     |             | 2,266.00  |                                          |           |           |
| To WEDDING EXPENSES.....            |             | 100.00    |                                          |           |           |
| To MANSE MORTGAGE INTEREST          |             |           |                                          |           |           |
| ACCOUNT.                            |             |           |                                          |           |           |
| River Plate Trust Loan Co.          |             |           |                                          |           |           |
| 6% on \$ 10,800 gold - \$ 648       |             |           |                                          |           |           |
| gold at. 44.....                    | \$ 1,472.22 |           |                                          |           |           |
| Mrs. Fleming, Keith, 5% on          |             |           |                                          |           |           |
| \$ 2,217.60 gold - \$ 110.88        |             |           |                                          |           |           |
| at. 44.....                         | 252.00      | 1,724.72  |                                          |           |           |
| To BALANCE.                         |             | 23,941.25 |                                          |           |           |
| Being "superavit" for the year..... |             | 300.36    |                                          |           |           |
|                                     |             | 24,241.61 |                                          |           | 24,241.61 |

Buenos Aires, 31st. December 1909.

A. CARNEGIE ROSS,  
Chairman.

P. A. GRASSICK,  
Honorary Treasurer.

I have audited the books for the year 1909 and certify that the above statement of Income and Expenditure Account is correctly extracted therefrom. All cash payments have been satisfactorily vouched for.

R. W. ROBERTS.

B. Aires, Jan. 15/10.

# Ledger Balances at 31st December 1909

**Dr.**

|                                                    | GOLD         | PAPER       |
|----------------------------------------------------|--------------|-------------|
| London & River Plate Bank.....                     |              | \$ 426.75   |
| London & River Plate Bank, Dr. Smith memorial..... |              | „ 716.14    |
| Cash account.....                                  |              | „ 159.18    |
| Accounts collectable.....                          |              | „ 130.00    |
| Manse mortgage account.....                        | \$ 7.017.60  |             |
| St. Andrew's Scotch School, mortgage account.....  | „ 6.000.90   |             |
| Anglo South American Bank, Manse account.....      | „ 113.41     | „ 743.59    |
|                                                    | \$ 13.131.01 | \$ 2.175.66 |

**Cr.**

|                                                                                                                                     | GOLD         | PAPER        |
|-------------------------------------------------------------------------------------------------------------------------------------|--------------|--------------|
| Accounts payable.....                                                                                                               |              | \$ 275.40    |
| River Plate Trust & Loan Agency Co. Ltd.....                                                                                        | \$ 10.800.00 |              |
| Mrs. Fleming, Keith.....                                                                                                            | „ 2.217.60   |              |
| Manse account { Balances at 31/12/1908 \$ 110.04 714.36 }<br>{ Interest to date..... „ 3.37 29.23 }                                 | „ 113.41     | „ 743.59     |
| Dr. Smith Memorial.....                                                                                                             |              | „ 716.14     |
| Deficit account { Balance at 31/12, 1908..... \$ 140.17<br>{ Transferred from Income & Ex-<br>penditure Account 31/12/09 „ 300.36 } |              | „ 440.53     |
|                                                                                                                                     | \$ 13.131.01 | \$ 13.131.01 |

Buenos Aires, 31st December 1909.

A. CARNEGIE ROSS,  
*Chairman.*

P. A. GRASSICK,  
*Honorary Treasurer.*

I have audited the year 1909 and certify that the above statement of Ledger Balances is correctly extracted therefrom.

R. W. ROBERTS.

B. Aires, Jan. 15/10.



# Rev. Dr. James Smith Memorial Fund

Cash statement for year ending 31st December 1909

| Dr.                             |            |                           | Cr.               |
|---------------------------------|------------|---------------------------|-------------------|
| To Balance from last year ..... | \$ 2107.69 | By FURNITURE              |                   |
| SUBSCRIPTIONS                   |            | J. & J. Drysdale & Coy,   |                   |
| John Campbell.....              | „ 500. —   | Organ.....                | \$ 667.05         |
| BANK INTEREST                   |            | Comp. de Gas Rio de       |                   |
| Interest in Current Account du- |            | La Plata, gas fittingas „ | 97. —             |
| ring the year.....              | „ 44.90    | Small carpet .....        | „ 9.90            |
|                                 |            | Tavelli Hnos. cupboard „  | 135. — \$ 908.95  |
|                                 |            | GENERAL EXPENSES          |                   |
|                                 |            | Cartage of organ.....     | \$ 16. —          |
|                                 |            | Unloading organ.....      | „ 5. —            |
|                                 |            | J. Bozzi é Hijo, paving   |                   |
|                                 |            | sidewalk.....             | „ 209. —          |
|                                 |            | J. H. Kidd & Coy. prin-   |                   |
|                                 |            | ting statements.....      | „ 27.50 „ 257.50  |
|                                 |            | MEMORIAL TABLET           |                   |
|                                 |            | Moore & Tudor, cost of    |                   |
|                                 |            | Tablet and Charges...     | \$ 640. —         |
|                                 |            | W. B. Basset Smith, pla-  |                   |
|                                 |            | cing Tablet ....          | „ 130. — „ 770. — |
|                                 |            |                           | \$ 1,936.45       |
|                                 |            | BALANCE IN LONDON & RI-   |                   |
|                                 |            | VER PLATE BANK.....       | „ 716.14          |
|                                 |            |                           | \$ 2,652.59       |
|                                 | \$ 2652.59 |                           |                   |

Buenos Aires, 31st December 1909.

A. CARNEGIE ROSS,  
Chairman.

P. A. GRASSICK,  
Honorary Treasurer.

Examined and found correct.

R. W. ROBERTS.

# Pew Holders in St. Andrew's Scotch Church.

| Pew<br>Number | Sittings |      | HOLDER                        |  | Pew<br>Number | Sittings |      | HOLDER               |
|---------------|----------|------|-------------------------------|--|---------------|----------|------|----------------------|
|               | Total    | Held |                               |  |               | Total    | Held |                      |
| 1             | 6        | 1    | Dr. Stewart                   |  | 50            | 5        | 3    | Mrs. Darbyshire      |
| 2             | 6        | 4    | S. G. Angel                   |  |               |          | 1    | Mrs. Sutton          |
| 3             | 6        | 2    | M. Brown                      |  |               |          | 1    | Mrs. Pollock         |
|               |          | 1    | W. Lamond                     |  | 51            | 5        | 5    | R. Fraser            |
|               |          | 1    | Mrs. Glennie                  |  | 52            | 5        | 1    | Miss G. Grant        |
|               |          | 1    | W. Dick                       |  |               |          | 1    | Miss Yorston         |
| 4             | 6        | 6    | London & River Plate Bank     |  |               |          | 2    | Miss Bell            |
| 5             | 6        | 1    | M. G. Fortune                 |  |               |          | 1    | Mrs. Lisouski        |
|               |          | 1    | Miss B. Shaw                  |  | 53            | 5        | 2    | James Begg           |
| 6             | 6        |      |                               |  |               |          | 3    | Robert Begg          |
| 7             | 4        | 2    | W. C. Davidson                |  | 54            | 5        | 1    | Miss Forsyth         |
|               |          | 1    | Mrs. Wilson                   |  |               |          | 1    | George Whyte         |
| 8             | 4        | 2    | J. Mc C. Reid                 |  |               |          | 2    | A. Colven            |
|               |          | 1    | W. McClymont                  |  |               |          | 1    | Mrs. Boggs           |
|               |          | 1    | Mrs. McClymont Thompson       |  | 55            | 5        | 1    | George Wilson        |
| 9             | 4        | 4    | British Bank of South America |  |               |          | 2    | Mrs. Noble           |
| 10            | 4        | 3    | C. T. Raynes                  |  |               |          | 1    | Mr. Mitchell         |
| 11            | 6        | 2    | Alexander Shaw                |  |               |          | 1    | John Hardy           |
|               |          | 3    | J. M. Murray                  |  | 56            | 5        | 2    | Mrs. MacGregor       |
| 12            | 6        | 1    | Mrs. Galbraith                |  |               |          | 1    | Mrs. Clifton         |
|               |          | 1    | Mr. Meelboom                  |  |               |          | 2    | W. Turnbull          |
| 13            | 6        | 6    | George Bell                   |  | 57            | 5        | 3    | Miss Livingston      |
| 14            | 6        | 6    | George Corbett                |  |               |          | 2    | Mrs. Mackinlay       |
| 15            | 6        | 6    | R. Drysdale                   |  | 58            | 5        | 1    | Ivie Warden          |
| 16            | 6        | 3    | A. Carnegie Ross              |  |               |          | 1    | W. Lillie            |
|               |          | 3    | J. Watson Bell                |  |               |          | 1    | Mrs. Henderson       |
| 17            | 4        | 2    | Gordon Henderson              |  |               |          | 1    | Mrs. J. Henderson    |
| 18            | 4        | 1    | C. J. Martin                  |  |               |          | 1    | J. E. Stewart        |
|               |          | 1    | Duncan M. Munroe              |  | 59            | 5        | 1    | J. Harman            |
|               |          | 2    | P. R. Boyd                    |  |               |          | 4    | Mr. Campbell         |
| 19            | 4        | 2    | H. Reid                       |  | 60            | 5        | 5    | James Brown          |
|               |          | 2    | Mr. Law                       |  | 61            | 4        | 1    | Miss Cumming         |
| 20            | 4        | 1    | J. F. Dimalow                 |  |               |          | 1    | Mr. Ferguson         |
|               |          | 1    | Mrs. McLeod                   |  |               |          | 1    | Mrs. Brown           |
| 21            | 6        | 6    | R. Inglis Runciman            |  | 62            | 4        | 4    | Mrs. Auld            |
| 22            | 6        | 6    | John Shaw                     |  | 63            | 5        | 1    | Mrs. A. Moir         |
| 23            | 6        | 2    | M. Leishman Runciman          |  |               |          | 2    | W. Sanders           |
|               |          | 2    | R. W. Roberts                 |  |               |          | 1    | T. Bowman            |
| 24            | 6        | 2    | W. A. Gallacher               |  |               |          | 1    | Miss Craigdallie     |
|               |          | 1    | James Marr                    |  | 64            | 5        | 1    | H. Smith             |
| 25            | 6        | 2    | J. Campbell                   |  |               |          | 2    | James Dey            |
|               |          | 1    | Mrs. Cumming                  |  |               |          | 1    | Miss Baker           |
|               |          | 1    | A. M. Wilson                  |  | 65            | 3        | 3    | Mrs. McCall          |
|               |          | 1    | Hugh Wilson                   |  | 65            | 3        | 2    | Mrs. James Dodds     |
|               |          | 1    | R. G. Shearer                 |  | 67            | 5        | 1    | W. McHardy           |
| 26            | 6        | 2    | Miss Riddel                   |  |               |          | 1    | Mrs. F. A. Mendez    |
| 27            | 4        | 4    | T. St. John Gebbie            |  |               |          | 1    | Mrs. Thomson         |
| 28            | 4        | 4    | Dr. W. Alston                 |  | 68            | 5        | 2    | Adam Pearson         |
| 29            | 6        | 6    | Barclay & Co.                 |  |               |          | 3    | Mrs. Mackinnon       |
| 30            | 6        | 3    | Samuel Kay, jr.               |  | 69            | 5        | 2    | Mrs. A. Leishman     |
| 31            | 6        | 2    | Thomas Dodds                  |  |               |          | 1    | Mr. Montgomery       |
|               |          | 2    | Mrs. Malbran                  |  |               |          | 1    | Mrs. Oxenford        |
| 32            | 6        | 2    | C. Cumming                    |  | 70            | 5        | 4    | Mrs. A. Grant        |
|               |          | 3    | Mrs. Earnshaw                 |  |               |          | 1    | J. R. McLellan       |
|               |          | 1    | W. C. Black                   |  | 71            | 5        | 1    | Miss Dempster        |
| 33            | 4        | 3    | R. Balmer                     |  |               |          | 2    | George McHardy       |
| 34            | 4        | 1    | Mrs. P. Dawney                |  | 72            | 6        | 2    | G. J. Logan          |
|               |          | 1    | G. Dawney                     |  |               |          | 2    | C. Knox              |
|               |          | 1    | Mrs. Gallegos                 |  |               |          | 2    | A. T. Drysdale       |
| 35            | 4        |      |                               |  | 73            | 5        | 2    | W. D. Campbell       |
| 36            | 4        |      |                               |  |               |          | 1    | J. McClimont         |
| 37            | 5        | 1    | Mrs. Thompson                 |  |               |          | 1    | D. Dallas            |
|               |          | 3    | Diego Hardie                  |  | 74            | 5        | 5    | Ministers Pew        |
| 38            | 5        | 1    | Miss Dodds                    |  | 75            | 4        | 4    | John Bramwell        |
|               |          | 1    | Mrs. Shepherd                 |  | 76            | 4        | 1    | J. McCulloch         |
|               |          | 2    | George Bruce                  |  |               |          | 1    | J. Laidlaw           |
| 39            | 5        | 2    | Captain Murchison             |  | 77            | 5        | 1    | J. F. Smith          |
|               |          | 1    | Mrs. Cowan                    |  |               |          | 2    | C. Mann              |
|               |          | 1    | Mrs. Sinclair                 |  | 78            | 5        | 1    | R. W. McTrindle      |
| 40            | 5        | 2    | R. N. Clark                   |  |               |          | 1    | Mrs. J. Wilson       |
|               |          | 1    | J. Budgen Clark               |  | 79            | 4        | 4    | E. A. M. Adamson     |
|               |          | 2    | W. Brown                      |  | 80            | 4        | 1    | Mrs. Cunningham      |
| 42            | 5        | 5    |                               |  | 81            | 5        | 1    | A. Mackintosh        |
| 43            | 5        | 1    | J. H. Edwards                 |  |               |          | 1    | A. Stuart Pennington |
|               |          | 1    | D. C. Anderson                |  |               |          | 1    | W. P. Hardie         |
|               |          | 1    | M. M. Kay                     |  |               |          | 1    | J. Wray              |
|               |          | 1    | David Hogg                    |  | 82            | 5        |      |                      |
| 44            | 5        | 3    | Mrs. McKechnie                |  | 83            | 4        | 1    | W. Nicol             |
|               |          | 2    | Mrs. Thomas Wood              |  |               |          | 1    | T. Scott             |
| 45            | 5        | 2    | Frank Williams                |  | 84            | 4        |      |                      |
|               |          | 1    | Horace Dodds                  |  | 85            | 5        | 2    | Harry MacInskie      |
|               |          | 1    | George Dodds                  |  |               |          | 1    | Mrs. J. Grant        |
|               |          | 1    | Miss Craig                    |  |               |          | 1    | Mr. Hawkins          |
| 46            | 5        | 2    | Mrs. G. Manson                |  | 86            | 5        | 2    | W. Lillie            |
|               |          | 1    | L. Christie                   |  | 87            | 4        | 1    | W. Lauder            |
|               |          | 1    | Mrs. James Weston             |  |               |          | 1    | Mrs. Haggert         |
| 47            | 5        | 5    | R. H. Roberts                 |  | 88            | 4        |      |                      |
| 48            | 5        | 3    | S. Lea                        |  | 89            | 5        | 3    | Mrs. D. Sinclair     |
| 49            | 5        | 1    | W. Trillia Cassels            |  |               |          | 2    | Mrs. Ritchie         |
|               |          | 2    | W. C. Roberts                 |  | 90            | 5        |      |                      |
|               |          | 1    | Mrs. Griggs                   |  | 91            | 4        | 4    | J. Monteith Drysdale |
|               |          | 1    | Mrs. Patullo                  |  |               |          |      |                      |

## WHEN WEANING BABY

The best food to give is the "Allenburys" Milk Food No. 1. On the addition of water, as directed, it forms an accurately estimated humanised milk, and may be given alternately with the natural food without fear of upsetting the child or causing digestive disturbance. Weaning can therefore proceed gradually with comfort both to mother and child. Farina-  
ceous foods should not be given at this time.

## *The* Allenburys' Foods

MILK FOOD No. 1.  
From birth to 3 months.

MILK FOOD No. 2.  
From 3 to 6 months.

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From 6 months upwards.

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**ALLEN & HANBURY'S (South America) Ltd.,**

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*The "Dextrino" Digestive Bread and Biscuit* made by *The National Food Co.* is a New Bread and Biscuit, which cannot fail to be highly appreciated on account of their sterling qualities, purity, and digestibility.

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## BREAD AND BISCUITS

are prepared by Dr. Hanish's patent process, from specially selected wheat, of agreeable and delicate flavour, most digestible and highly nutritious. May be used in place of ordinary bread with the most beneficial results.

## SCIENCE HAS PROVED

that a great many diseases so common to mankind have their origin in a disordered condition of the digestive organs therefore by using this natural food it keeps the system in order and free from constipation.

Such a food as the "*Dextrino*" *Digestive Bread and Biscuits*, we do not hesitate recommending you to try. Try them and you will recommend them.

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**THE NATIONAL FOOD Co.**

RECONQUISTA 268.

OFFICES Nros. 20 & 26.

BUENOS AIRES.

delusive promises of approaching emancipation. Or else he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that his worldly aversions related, not to the world of pleasure, but only to the world of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "The place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober* sensualist, a curse rather than a blessing.

## BIBLE CLASS OUTLINES.

### Lessons for Roman Catholics.

W. E. REED, Guayaquil, Ecuador.

#### LESSON NO. 417.

##### The Rock of the Scriptures.

###### I. *The rock in the desert.*

1. It was smitten, Ex. 17:6.
2. Water gushed forth, Psa. 78:20, 15, 16; 114:8.
3. Honey and oil also came from the rock, Deut. 32:13.
4. That rock was Christ, 1 Cor. 10:4.

###### II. *A rock of shelter.*

1. The shadow of a great rock, Isa. 32:2.
2. The rock that is higher than I, Psa. 61:2, 3.
3. The rock of our heart comfort, Psa. 73:26, margin; 78:31-35.
4. A safe habitation, Psa. 71:3, margin.
5. A strong fortress, Psa. 31:2, 3.
6. A rock of refuge, Psa. 94:22; Isa. 42:11.
7. A retreat when God's majesty and wrath are manifested, Ex. 33:20, 22; Isa. 2:10.

###### III. *A rock of offence.*

1. A rock of offence to those that do not believe, Isa. 8:14; Rom. 9:33.
2. A destroying stone to the wicked, Matt. 21:44; Dan. 2:34, 35, 44.

###### IV. *A foundation stone.*

1. God is the only rock, Psa. 62:2.
2. The rock of salvation, 2 Sam. 22:47; Psa. 89:26.
3. The foundation of our spiritual house, Matt. 7:24, 25.
4. The church's foundation, Matt. 16:18.

Compare Peter's confession, Vss. 16, 17.

5. The corner stone, Psa. 118:22.
  - (a) Christ applied this text to Himself, Mark 12:10.
  - (b) Peter applied it to Christ, Acts 4:10-12; 1 Pet. 2:6, 7.

#### LESSON NO. 418.

##### The Way to God.

###### I. *God is to be found in His temple.*

1. This is not made with hands, Acts 7:48.
2. God was in Christ, 2 Cor. 5:19.
3. He is in the Church—Christ's body, 1 Cor. 3:16, 17; 12:27.
4. God and the Lamb are the temple of the New Jerusalem, Rev. 21:22.
5. Such a temple needs no candles, Rev. 21:23.
6. Wherever believers meet together, God is present—in His temple, Matt. 18:20.

###### II. *We must come to God's altar.*

1. We have this altar, Heb. 13:10-12.
2. It leads us to Him without the camp, bearing His reproach, Heb. 13:13.

###### III. *We must come with a sacrifice.*

1. A sweet smelling savor, Eph. 5:2.
2. Christ is the only acceptable sacrifice, Heb. 9:12; "Once," 10:12, "One forever."
3. Through Christ alone can we be prepared to approach God, Heb. 10:19, 22; John 14:6.

###### IV. *We need a priest to appear before God for us.*

1. The Israelite went to a priest of the earthly tabernacle, Lev. 5:6.
2. Our priest is—
  - (a) Unchangeable, Heb. 7:22-25.
  - (b) Faithful, Heb. 2:17.
  - (c) Great, Heb. 4:14.
  - (d) Tried, but without sin, Heb. 4:15.
  - (e) Higher than the heavens, Heb. 7:26.
3. Through Him let us draw near to God, Heb. 10:21, 22.

#### LESSON NO. 419.

##### The Image of God.

###### I. *Man is in the image of God.*

But not the express (exact) image.

1. Created in the image of God, Gen. 1:26.
2. Even fallen man bears something of this image, 1 Cor. 11:7.
3. Believers are changed more and more into His image, 2 Cor. 3:18.
4. It is our duty to put on Christ, Rom. 13:14; Col. 3:10.

###### II. *Christ is the true image of God, Heb. 1:3.*

1. He is light giving, 2 Cor. 4:4.
2. The invisible God is seen in Him, Col. 1:15.

###### III. *No other image is needed or to be tolerated.*

Rom. 1:23; Acts 17:29; Ex. 20:4, 5.

#### LESSON NO. 420.

##### Missionary Lesson.

###### WHY SEND MISSIONARIES TO PAPAL LANDS?

1. Their rock is the papacy, by a false interpretation of Matt. 16:18.

"Their rock is not as our rock," Deut. 32:31.

2. They imagine that God is in temples made with hands. See Acts 17:24.

3. Their worship is like Cain's, and their altars like that of Abaz, so that the natural eye is attracted to them, and not to Christ, Gen. 4:3; 2 Kings 16:10-12; see Heb. 13:10-13.

4. They trust in the "Bloodless sacrifice of the mass"—see Roman Catholic catechism—which is offered daily. See Heb. 10:11; 9:22.

5. They trust in priestly ministrations. The only God-given priesthood among men has passed away, Heb. 7:11, 12, 22.

6. They seek the mediation of a multitude of dead men and women, called saints. See 1 Tim. 2:5, 6; Rev. 19:10.

7. They worship relics and images. See 2 Cor. 6:16; 1 Cor. 10:19-21; Rev. 21:8.

REMARK.—The above texts from Hebrews apply to a God-given worship now passed away. How much more force would they have against pagan worship practiced in the name of Christ! Roman Catholic explanation of their idolatry does not differ from that given by Buddhist and Brahmin idolaters.

There is said to be an occasional Catholic who trusts in Christ and has turned away in heart from the antichristian practices of that church. In all my Missionary labors no such have been found.

# THE GOSPEL MESSAGE.

Representing the Work of the Gospel Missionary Union.

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February, 1910.

"Thou art a man, and not God."

In all the record of the years, never has there been so much of man's greatness painted upon the earth as now. "Ye shall be as gods" is still the devil's alluring word as he draws his beguiled victims into his path of pride and sin. But God who is not afraid to look into the faces of the great, the rich and the learned, has spoken, "Thou art a man, and not God."

Man stretches his hand, and tall buildings lift their heads among the clouds, swift palaces plow the seas, the natural doings of nature are turned hither or thither, ships of air spread their wings and move up to the untried heavens, while inventions, big and little, fill the earth. Even in religious matters, where God is supposed to be supreme, man sets a proud pace. Do the church wheels move slowly?—appoint a big committee, gather the pretty girls to sing, hire a smart evangelist,—Let man shout and push. Do foreign Missions languish and deficits stretch their bony hands?—Get up something new, make the business layman, with money in his bags, feel his importance. Flatter and cajole him; bid him invest for the sake of his country, his city, his own church. Banquet him, feed him, turn his head, until he pays for the very food that he has eaten.

And so the whole range of religious work goes on in this "Man's day," until it may be wondered if God has yet any place on His footstool, or is really needed in either the secular or religious doings of the hour.

But the dawning of every morning's sun hastens the day when the Great God will show forth who is the only Potentate, the King of kings and Lord of lords, and when amid the thunders of His wrath and judgment against a proud and perverse generation He will again declare, "Thou art a man, and not God."

Mr. and Mrs. Reed and their little daughter finally reached us safely on February 8th, having received many mercies all along the way from their Faithful God. We do not yet know what may be best to do for Mrs. Reed, but while we wait, we pray that our God will direct us into His path and make us therein thankful and happy.

We had enjoyed a very comfortable winter

until about two weeks ago, when we were taken with an old time cold and asthmatic cough, and the bed seemed to be a better and more necessary companion than our desk. Mr. Clinton Reed also suffered from an attack of fever and Grippe, so that the work that we had planned together on THE GOSPEL MESSAGE has been greatly delayed. We ask the kind forbearance of our readers, and their fellowship in prayer that if it be God's will He may strengthen us and our fellow-laborers for His holy service and nothing else.

At the late Rochester Missionary Convention, Mr. Robert E. Speer, a Secretary of the Presbyterian Board, delivered an address on Latin America—where he had just visited—and again made public mention of the Roman Catholic Church.

He stated that he believes that the Catholic Church in South America has saving truth, that the same church in our own country exerts an invaluable influence, and that it is a sister church of our Lord Jesus Christ; and that it is our duty to come to the help of the good men in the Catholic Church of South America, and see that this church is reformed and made a power for good.

From these statements, one and all, we wish to make our prompt and earnest dissent, and we shall expect to take the whole matter up with care and at length in a subsequent issue.

Referring to Mr. Speer's words, a Central American Missionary writes us, "How can it be possible for him to speak thus after his recent visit to South America? Truly the days are dark." We trust that this Missionary will be able to sound the Alarm in the Missionary paper published by his Society, but we fear that Missionary publications have pretty well gone the way of the church, and few are willing to contend for the faith and cry out against all the abominations that are done.

When the air is filled with Federal Councils and Union, then that last created devil, "False Charity,"—discovered and named by Charles Spurgeon—grows fat, and hiding his cloven feet among the flowers of man's planting, hastens on his deadly work of blinding the eye and deceiving the heart.

O, ye servants of the Most High, in such a day, who will stand in the gap for his God and for His holy Truth?

Unsaved friend: Chignik Island is a small rocky islet, only a few acres in extent, off the coast of Alaska. A good many years ago it was visited by a company of native fishermen from the Aleutian Islands, who had run short of water and desired to obtain a fresh supply. Hauling their boats up on the beach, they set off to search for water, and soon found a clear, sparkling stream bubbling up through a cleft in the rocks, and forming a pretty little lake in the hollow into which it flowed.

Here the whole company knelt and drank copiously. Alas! it was their last drink. Not one of them lived to get away from the island. Their bones are still to be seen scattered about the edges of the tiny lake, and there they will remain until they decay, or until white men give them burial.

*RECEIVED*

Confidential.

Baptist Missionary Society.

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Dr. Halsey.

Dr. Halsey.

# REPORT OF THE DEPUTATION

TO

## SOUTH AMERICA.

April, 1909—February, 1910.

London :

THE BAPTIST MISSION HOUSE.

19, Fumival St., E.C.



CROSSING THE CUIABA RIVER.



A VIEW OF PETROPOLIS.

# REPORT

## Of the Possibility of Work among South American Indians.

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WE received our commission from the Baptist Missionary Society on the 18th of March, 1909, the object of the journey, as set forth in our instructions, being to discover the possibility of establishing Missions among the heathen inhabitants of South America. The enquiries which had been conducted by Messrs. Glennie and Darby in the Amazon basin had already convinced the committee that the prospect of securing a site for missionary work among the Indian tribes in that direction was not hopeful. We purposed therefore exploring the countries farther south, Matto Grosso and Bolivia, and it was hoped that a decision might be arrived at within twelve months.

We left England on April 2nd, 1909—a rather late date as we were advised—and made plans for following a trail which would have brought us into touch with all the principal tribes of Matto Grosso, and then continuing our course through the swamp land into Bolivia to see a greater part of the still savage or un-reduced Indians there. The difficulties of travel, owing to the necessity of carrying nearly all our food, were, however, found to be so great that only a part of our original plan had been completed when the rainy season set in. It was found necessary to alter and shorten our route, and our own work has had to be supplemented by information obtained from others, which, however, is probably sufficiently accurate to indicate the position, numbers and condition of the Indians.

Briefly stated our results indicate that in Matto Grosso there are three fairly large tribes:—

(1) The PARECIS, scattered over the west central part of the province, part of whom are irreconcilables, while part are employed either in gathering rubber or ipecacuanha. They may number 1,000 or more, and are as yet untouched by the Roman Catholic Missions.

(2) The BOROROS, numbering 10,000 odd, in east central Matto Grosso. A large number of these Indians have been gathered into settlements by the Roman Catholic priests.

(3) The TERNOS, in the south of Matto Grosso. Their principal settlement is a village called Bananal, some 30 miles east of Miranda, where there are 500 of this people, and at least 1,000 in the district. There are no Missions among them.

In Bolivia, on the borders of the plateau both north and east, there are numerous tribes of Indians, some, indeed, of quite large proportions; for example, the CHIRIGUANOS perhaps number 20,000. The Roman Catholics have, however, sought for many years to plant missions among these tribes, and though there has been much resistance it cannot be said that they have been without success. The only districts left untouched are between the rivers Pilcomayo and Bermejo, and the northern parts of the departments of Las Colonias and El Beni.

As we look back on our journey we remember with pleasure the kindness and help shown to us by the friends we have met in our travels, particularly those at Rio Janeiro, Cuiaba, and La Paz. We desire to acknowledge the kindness of our Heavenly Father in enabling us to go through with health unimpaired, for all the mercies of the way, and for His goodness to our loved ones in the Homeland.

In giving our conclusions, we feel the difficulty of separately considering the Aboriginal and the present inhabitants. One is forced to confess that the need of knowledge of the gospel is great everywhere. As, however, under our commission we were limited to Indians untouched by Roman Catholics, we feel bound to admit that the field is small. The possible openings are in fact little communities which altogether would only make a comparatively small field. These, as already indicated, are the Parecis and Ternos in Matto Grosso, and some of the border tribes of Bolivia. With

regard to the latter, there is no doubt a desire on the part of the Roman Catholics to extend their influence to these also, and the starting of Protestant missions might be opposed by them. In any case, it would be advisable to consult the Government of the country before deciding to take a step in this direction.

That something should be done for the Terenos of Matto Grosso at least is our earnest hope, and a mission among them would cost no more than a station on Congo, whilst the risks to health are not quite so great. A thousand souls do not appear a great number in comparison with the opportunities in other fields, yet these might worthily employ the energies of two men ; and the sowing of the seed might be the initiation of an endless harvest.

That the divine guidance may be vouchsafed in forming a decision is the earnest prayer of

Yours faithfully,

ROBERT GLENNIE.

GEO. S. BLAKE.



Sketch map of route taken in visiting Matto Grosso and Bolivia, and the return journey by Mollendo, Valparaíso and Rosario. The Amazon Journey of Messrs. Glennie and Darby is also shown.

# REPORT

## On the Prospects of Mission Work among South American Indians.

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### PART I.

#### THE INDIANS OF MATTO GROSSO.

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##### **Journey Out.**

As it was considered well to visit Rio de Janeiro for the purpose of meeting the Rev. Frank Uttley, of the British and Foreign Bible Society, and to interview officials and obtain such statistical and other information as was likely to be available there, we chose a steamer of the Royal Mail Steam Packet Company, as this line allows a break of journey for River Plate passengers without extra charge. Sailing by the *Avon* on April 2nd, we called at Lisbon, Madeira, Pernambuco and Bahia, and arrived at Rio on April 18th. Next morning Mr. Uttley came on board with some friends and convoyed us ashore. He had made arrangements with Dr. Entzinger, of the American Baptist Mission, to entertain us, as he was himself living at Petropolis, some distance from the city.

On landing we passed all our baggage through the Customs without duty, and considered this a happy augury for similar treatment at the port of Corumba. Wednesday being the national holiday, "Tiradentes," we accepted Mr. Uttley's invitation to visit him at Petropolis, knowing that no business would be done on that day.

**Petropolis.** Dr. Lander, of the American Methodist Church, invited us to breakfast. He spoke of the Indians of Espirito Santo, and urged us to consider it as a needy and somewhat accessible field. We took tea with Mr. Anderson, an old resident of Rio and a Christian worker, who of his own accord also spoke of the Indians of Espirito Santo, and described them as untouched by Catholics or any other Mission. After dinner we visited Dr. Fordham, an American dentist, whose father-in-law had travelled through Espirito Santo several times in bygone years. From him we received a note of introduction to Captain Carvalho, in Rio, who had recently returned from that State; but after various attempts to get speech with him we failed.

**Our  
Enquiries.** On our return the following day to Rio we called on Dr. Derby, the head of the Geological Institute, and asked him what information he had *re* Espirito Santo and Matto Grosso. His remarks on Espirito Santo as a field for the discovery of Indians were not at all encouraging; but on Matto Grosso, as being far away and unknown, he was

enthusiastic, opining that there, if anywhere, we ought to find them in great numbers. He had neither personally nor officially, however, any details which would help us towards the discovery of them. We next called on Dr. Nogueira Paranagua with reference to his journey from Rio through the States of Minas, Goyaz and Pernambuco, as well as his second journey, which extended through Maranhao. He is a member, and perhaps a deacon, of the first Baptist church at Rio, and was able to give us some information as to the Indians of the south and east of the State of Minas; but he knew nothing actually of the Espirito Santo Indians.

We were fortunate next in getting an introduction to Dona Deolinda da Daltro, who was then teaching in a school at Rio, and who had spent some nine years of her life among the Chavantes, Cayapos, Carajas and Javahes, north of the city of Goyaz, on Bananal Island, and to the north of it as far as the fork of the river at Sao Juan, returning up the Tocantins. She was partly of Indian blood, and was obsessed with the idea of civil education. Nothing she said showed that she was a Christian worker; yet she was very bitter in her complaints as to the interference of the Roman Catholic priests with her school, and attributed to them an attempt to poison her, as well as a murderous attack upon her cook. She had come to Rio to seek Government recognition of her work. Living in the same house she has some six men and one woman of the Caraja tribe, most of whom we saw and tried to have some talk with. They, however, had learned only a few words of Portuguese, and we had to ask the Dona to interpret. She knew nothing positive of the other Indians, and Matto Grosso was far away. Incidentally she confirmed the statistics of Coudreau, upon which we placed some reliance.

We interviewed others, and visited the Geographical Institute, obtaining such material as we could. Considering the time that a visit to the Espirito Santo Indians would take (notwithstanding the offer of Mr. Uttley to send his best colporteur with us), and the rains being then over, we decided that we should not delay the Matto Grosso journey, but accept the offer of Dr. Entzminger to obtain from one of his men who had visited one encampment of them what further particulars he could give, and, if it were possible and advisable, visit them on our return. We are still without any further information, a fact which is due in all probability to our own lack of a fixed address.

**Baptists in Rio.** During our stay at Rio we visited two churches and one prayer-meeting of the Baptists, speaking at each. From talks about their work and that of other churches, we gathered that they are the most aggressive and successful body of evangelists in Rio. They have an Association of Churches for Brazil, with an Annual Convention; issue a monthly paper; have a Publication Department, etc. They would have undertaken the work in Espirito Santo but for lack of funds. Dr. Entzminger assured us of a hearty welcome if we would take it up, although he would have preferred strict communionists, of course.

Our stay at Rio was usefully-spent time, and was pleasant from the kindness received from many. At the end of a week we joined the next steamer south, having failed to find any official publications or geographical papers which would add to our knowledge.

On April 27th we embarked on the *Clyde*, continuing our journey to Buenos Aires. Calling at Santos, we visited the sailors' missionary, and found that he had also a Portuguese service on Sundays, with an average attendance of forty. There is a church of forty members under his care, and he has been eleven years there without a colleague. The port is not at all beautiful, but it is now comparatively free from the scourge of bygone years, the yellow fever.

On the way we studied Lisboa's work on Matto Grosso, and, although it was without any notices of Indians, we gained some general information as to climate, configuration of the land, etc., in the south of the State.

Next we called at Monte Video, but did not land. We learned that it was then suffering from epidemic smallpox and scarlatina, while typhoid and diphtheria were in the bills of mortality.

**Buenos Aires.** Arriving at Buenos Aires on the 2nd of May, we found it almost in a state of siege owing to the strike, which had commenced the previous day and which threatened to develop into a revolution. We had made enquiries at Rio regarding hotels and prices, and, acting on Mr. Uttley's advice, went to the Chacabuco Hotel, and shared a room, so as to minimise expense. The private letters of introduction which we took there did not profit us much as to getting information; not so, however, the letter to Messrs. Gibson Brothers from Mr. Town, for they entered into our plans and purposes heartily, and put what information they possessed at our service. They also gave us introductions to others, such as Dr. Moreno, who, added to their interest in their land, had also knowledge of the Indian tribes. Following Dr. Moreno's advice, we paid a visit to La Plata Museum, where there is a large collection on ethnology, but the curator was too busy to afford us any help.

We made the acquaintance of several of the ministers of the city, the most notable being the Rev. Paul Besson, the pioneer and "Clifford" of the Argentine. Under his guidance we visited the national library, the Bartholomew Mitre Library, where there is a splendid collection of vocabularies and books on the native American languages; and the Buenos Aires Museum, which was in a chaotic state preparatory to removing. We visited various churches and missions, and found that the Argentine Evangelical was the most active and successful. As the guests of Mr. Torr, the Bible Society's agent, we visited Quilmes, and saw the Orphanage founded by his wife, with its twenty-five girls and three boys; but of information about Brazil and the Indians there we found exceedingly little, and were anxious to get on to Corumba to begin our work. This, however, was not possible till January 19th, when, the strike being over, the Lloyd-Brazilian steamer *Javary* was announced to sail.

**Australian Missionaries.** While we were in Buenos Aires a Mr. Allen, his wife, another married couple and a single woman arrived from Australia with the intention of beginning work among Bolivian Indians. Their destination seemed somewhat uncertain, and also their support. Mr. Allen had been in Bolivia eight years ago, and was forced to return through lack of funds.

A Baptist, Mr. James Hannen, in the service of the South American Inland Mission, engaged in work at Caaguazu for Indians, came to see us by invitation, and gave us the benefit of his experience among Paraguayan tribes. From him we got the hint as to the small scale upon which all Indian work in South America was conducted. His information was fully confirmed by all we subsequently learned.

**Religion in the Argentine.** In the Argentine the people have a tradition that they were Romanist; but while they have in the freer air grown away from the tradition, unfortunately they have not had their attention called to evangelical religion in a sufficiently forcible manner to make any profound impression on their life or thought, with the consequence that they are turning to all manner of fancies, where they have not made Mammon or pleasure their god. The moral consequences are deplorable, and in spite of good civil education there seems little prospect of improvement. There

are a number of very good people there, but the great flood of immigration directed to these shores is mainly of a type which is not notable for a sturdy religious belief

**Up To-wards the Interior.** The *Javary* left punctually on her sailing date as ultimately announced, and made a number of calls on her way up river. At Asuncion, the capital of Paraguay, alone did we stay more than an hour or two. Arriving here on Monday evening, May 24th, we left next day before noon. We took the opportunity of calling on Mr. Crosskey, an owner of land adjoining that of the Arthington estate, to whom we had a letter of introduction from Gibson Brothers; but unfortunately he was "in the camp," and we had no opportunity of learning anything from him.

Among our fellow-passengers we found several who were anxious to put us in the way of obtaining information about the Indians, but they had only hearsay to report. The village of the Indians who killed the five San Paulo railway-men has been destroyed, with all of the inhabitants, who were found feasting there. On the other hand, Major Rondon, in two years of travel in Matto Grosso, has not killed a single man. He has been photographed beside a waggon-load of arrows shot at him. He is only some 600 miles away, in the midst of a desert, from which he is sending back his men by dozens. He is partly, if not wholly, of Indian blood; and one or two were sure we ought to see him.

Stopping for fresh meat at a Saladero, we were treated to an exhibition of a bull-fight with a lassoed bull, after which barbarity the cut-up carcass was brought on board for our consumption.

**Corumba.** On May 29th we arrived at Corumba. All the hotels were full, but we passed our baggage through the Customs without cost or trouble, and deposited it at the Hotel Galileo, sleeping on board the *Javary*, by the Captain's permission, for three nights more. At the hotel Major Fawcett and Mr. Fisher were staying, having arrived three weeks before. They were now ready to begin their journey to the sources of the Rio Verde, whither they were proceeding as the Bolivian Commissioners for the delimitation of the boundary between Brazil and Bolivia. Major Fawcett had given us information and advice before our first journey to Brazil, and he now welcomed us, showing his maps and discussing freely the life and conditions of the country, where he had spent parts of four years in the border lands. He had not seen many Indians, but their fires had been all round him, and he had seen their tracks with the broken twigs. The Parecis he described as "low-statured and low in type"; he knew of a town where 2,000 were gathered, but subsequent enquiry failed to elicit either the name or situation of the town.

We were advised by Major Fawcett and others to buy our mules at Corumba, as, of course, they became dearer on advancing into the north, where the people do not breed them. Having resolved on the line of travel, we calculated that four mules would serve, and these we bought—selling them afterwards at practically the same price as we paid for them.

**Our Plans.** The plan we had was to make our way viâ Cuiabá to the Serra Azul, and, making a circuit, come back by the Parecis. Owing to the lowness of the rivers we could not ship to Cuiabá; but a launch was going to S. Luiz de Caceres, and from there we could go overland. Having bought our outfit, we had our usual trial of patience in waiting for the start of the launch. We were glad to go by S. Luiz, for we were told that there were Indians near, and we might encounter the Bororos reported by Glass as on the way from Cuiabá to Matto Grosso (Villa Bella).

Corumba is the port of Matto Grosso, and has a population of **The Town.** perhaps 5,000. It is built upon the 50-feet-high bank on the

Paraguay opposite the island of Paraíso, which is swamp half the year. The streets are laid out rectangularly and roughly paved; the houses are of stone, and tiled; only those at the edge of the cliff seem to have any drainage, and the drains discharge into the river straight in front. Storm water travels along the surface till it finds or makes a gully, and so into the river. The water supply is drawn from the river just below the town, and is frequently dilute sewage; it is pumped up 40 feet into two tanks just below the church square, and thence distributed in mule-cart to the hotels and houses. There are three or four good general stores, three chemists, one bookseller's, and a number of the smaller retailers of liquors, provisions and firewood. There is one church, with a Dutch priest who has spent two years in Leeds, the main attendance being composed of women and girls. The men in general hold aloof from the usual services, but there is a decidedly religious feeling amongst them. There is no evangelical work whatever carried on, and the colporteur, who has visited it on some three occasions, has not always found it easy to come to terms with the authorities, although the last visit by Mr. MacIntyre was satisfactory. Fever is fairly common, and even Paulist Brazilians have to become accustomed to the climate. Beri-beri is also frequent, though whether it is endemic or imported from higher up the river one cannot be certain. A visit to Urucum, a small hamlet some twelve miles to the south, and at which water fresh from the hills is supplied, usually results in a cure.

In the woods to the south of Corumba we saw several Indian couples, and one party of half-breeds and Indians, eight in number.

Corumba is situated in 19° S. lat.; altitude 374 feet above sea-level; range of temperature during June 58°-86° Fahr. (this is a cold month). The usual daily range was 70°-85°. A drop of 20° was registered in two hours on one afternoon.

**Upper Paraguay.** On June 30th we left Corumba by the launch *Ylex*, and next day were in the region formerly inhabited by the Guato and Guana Indians. Just below Castello Island there was a hut on the bank with six or eight Indians, who all disappeared when the steamer approached, leaving behind only one decrepit old woman and a little child. The following day we passed two places of Guato Indians; in one two women and a child were alone visible, and in the other no one. One or two Indians were seen as employés of the wood-cutters and settlers.

On the following day we passed an old Indian settlement. The fruit trees, oranges and bananas are there, but the population is dispersed or dead. We also saw two places inhabited by Indians, but no one was there; and we met a canoe coming down towards these last with a man, woman and child in it of the Guato tribe. There were very few habitations, by the way—some have said "for fear of the Indians," but we suspect rather from a lack of soil, as the banks are swampy for most of the year. The river-hog seemed the only all-the-year-round inhabitant possible.

Our five days were not devoid of excitement from the difficulties of navigation, but we had no serious accident. Not so Major Fawcett, whose animals were all drowned by the swamping of the barge on which they were being towed.

We arrived at San Luiz on the evening of the 5th of July, and **San Luiz.** slept on board till we should have opportunity to find accommodation. We found it to be a small village on the left bank of the Paraguay, with latitude 16° 2' 45"; longitude as Corumba; altitude 535 feet;

maximum temperature for first half of July  $88^{\circ}.5$ , minimum  $58^{\circ}$ . There is a population of perhaps 3,000, two good general stores, no hotel, three public schools and five private, one church, old and in use, and one unfinished. The church had just been purged of its priest for immorality, and a quiet Franciscan had temporary charge; services frequent, poorly attended; yet the people seemed religiously inclined.

We hired a house in partnership with an American gold-seeker, and, by arrangement with an old negress, had our meals at her house. While we were looking out for a guide, Messrs. MacIntyre and Barnard came round selling the Scriptures, and we quickly agreed to travel back with them to Cuiabá. They had come by the southern road, and were going back by the northern and shorter one. It was necessary, however, to get our mules to agree as well, and this we did not succeed in doing, for they were no sooner loaded than they kicked everything off, and showed themselves so intractable that we realised the impossibility of going on without a man who had a practical knowledge of mules. These brethren had come by way of Pocone, but they had not found any Indians on their way. Whilst in San Luiz we arranged with them to hold a service for the people, and had a well-filled room, several of the town dignitaries being present. It appeared to us that San Luiz would make a good centre for evangelistic work.

**Across** On July 20th we left San Luiz, and on the 29th we reached  
**Country.** Cuiabá. Day by day we rode over hills, through streams—at this season quite fordable, with water—and put up at some dwelling each day. We saw on an average less than three houses per day on the march, and no trace of free Indians; met a few individuals at the different houses, but these professed to know of no others, and the Brazilians also knew of none anywhere near.

When we reached Cuiabá we found that Mr. Barnard, of the S.A. Evangelical Mission, had in anticipation booked a room in the hotel, and told Mr. Atkinson of our coming. Mr. Atkinson was next day advised of his appointment as British Vice-Consul. Paying off our two men, we started to seek another who knew the road and was not afraid of Indians. This was not easy to find. It was the wrong season to find men of good character unemployed, and our days were filled with interviews, gathering information, tracing maps, and the care of the mules. On several occasions assistance in public services was given to Mr. Barnard.

Amongst his congregation was a negro, a professed Christian, who gave us distances and numbers of the Parecis, amongst whom he had been for a few months some six years ago. According to him, this is not a good time to approach the Cajabis or Bakairi; there is a recrudescence of trouble between them and the seringueiros every year at this time. We made a copy of an original route-map of the Salesian missionary party who descended the Paranatinga seven years before through the kindness of Sr. Major Almeida, a large owner of rubber estates in the north of the State.

One day we visited the Salesian Mission in Cuiabá, going into the meteorological observatory and over the whole of the Mission workshops. They have three Bororos there now in training, and perhaps forty boarders. They have a well-stocked though small carpenters' shop, ironworks (forge), printing presses with platens from a visiting-card size up to quarto, book-binding, shoe-making, tailoring, and a band of about twenty instruments. They publish a "monthly" *Revista de Matto Grosso*. Over the doors and windows of the halls are verses of Scripture, mainly from the Books of Proverbs, the Psalms, and Job.

**Away to the North.** At last, on August 8th, we secured Pedro Fereira as camarada, and next day bought him a horse. We were not able to leave, however, till the 11th, and then we took our way north, having decided to go first to the Parecis and, should we find it practicable from information nearer the district, to afterwards go to the north-east for the Sierra Azul and the Indians in that quarter.

Our animals appearing overladen and making bad travelling, and the road being very short of water, we sent the camarada back to Mr. Atkinson to get another mule. Meanwhile we went on slowly, and reached Rosario with our two pack mules, having left a load at Guia for the new mule. Here we were joined by the camarada, and another man who knew the road better was also employed. We found Pedro did not know the water nor distances, not having been up here for eleven years—since he had had a fight with Indians.

Owing to scarcity of pasture, when we were packed for a start the mules could not be found, and so a day and a half were lost in looking for them, and another half-day looking for the second camarada's horse; but at last we started, and in two days reached Diamantino after a heart-breaking road. Half a day was lost hunting for a straying mule, and we only did three and a half hours' journey, camping at Dous Irmãos.

We were now in a famine country, and the prices for corn were almost prohibitive; yet the animals could not do the work without, as the pasture was hard. Our way was steadily westerly, and we halted next at Arroz-sem-sal, a post of the Orlando Rubber Company. One of our mules was found to be disabled with a sore back, and had to be attended to, while her load had to be distributed for the most part among the others. Beyond this the road was full of bullocks and mules, dead and corrupting. For four hours we had no water, and camped at Lagoainha, with stagnant water in a hole by the edge of a wood. The animals had to be watered by carrying it out from the swamp to them. Here we met the first of the Parecis, and spent the night in a hut with two young men; a third, who was with us a little, went off early in the evening. We gathered from them a number of Parecis words, though they knew very little Portuguese. We found here an Italian rubber collector for Orlandos, who had travelled with one or two expeditions, and received some information from him.

**Disappointment.** Next day we went on to Descargados (now named Parecis). At both Lagoainha and this place we expected to find hundreds of Indians, but were disappointed. Fortunately at Descargados the "great chief" Fanxe appeared just before our reaching there, having come to buy some things at the barracão of Almeida. We had a talk with him, and next day were his guests some twelve miles farther on. From him we learned that the tribe is very scattered. When Lieut.-Col. Candido Mariano Rondon last year tried to get all together in a reunion, and had a cart-load of presents for them, only thirty adults appeared. There was to be a tribal reunion at Agua Verde on September 15th, when 100 persons were expected.

His account of the tribe was: Agua Verde, two large houses and a number of small ones; ten married couples and children. At Vargaria, five men, three wives and children. At Sicuri, two families. At Lagoainha, twenty-six people, mainly adults. At the place we visited him, Chapeo do Sol, there were ten in all. At Nasce Pedra, thirty married people. This, he said, was practically all in that district—some seventy-eight miles in length. Outside it were one or two couples and children, but these were widely separated.

From the botanist of the Rondon expedition we learned of ten other townships of Parecis on the Sepotuba, and these are mixed with Tapanhuma and Cajabi; in all, he thinks there may be 600, under about fifty chiefs.

These would not be workable at the same time as those of the "Fanxe" district, unless a road were opened up between them for the purpose.

We returned to Lagoainha, and after a night there Sr. Cigarini led us through the wood to Baixo do Morro, where we had invited the Indians to come. The road was one of the worst we ever faced, but in twelve miles or so we reached the malocca, situated by the side of a clear stream, with an acre or two of cleared ground round it. The women dressed after we appeared, but the captain came forward at once to welcome us.

Here, again, we set to work getting their numbers, but it was difficult to obtain this kind of information. Not so, however, on their language, and the number of words was now brought up to 400. They were hospitable, giving us food and a hut for ourselves and camarada, and were quite willing for us to stay as long as we pleased. Their spirit appeared excellent, and though they had among them several with modified Christian names, they had absolutely no religious instruction so far as we could ascertain. The men gather rubber, do some of the labour in making new clearings for their plantations, hunt and fish; the women spin, cook, work in the plantations, and are withal exceedingly diligent. At four one morning we found one cooking beans and spinning. The place was overrun with wild bees, borrachudos, and mosquitos of the day-working variety. Fortunately we had no ticks (carapatos).

**Return South.** Five miles from this we visited Chico's malocca, and found nine others, and then returned to Arroz-sem-sal, and followed our up route as far as Rosario. Afterwards we diverged, passing through Brotas and camping one mile and a half on the south, near the dried bed of a river. From there we made for Bahu, and followed the old route to Cuiabá.

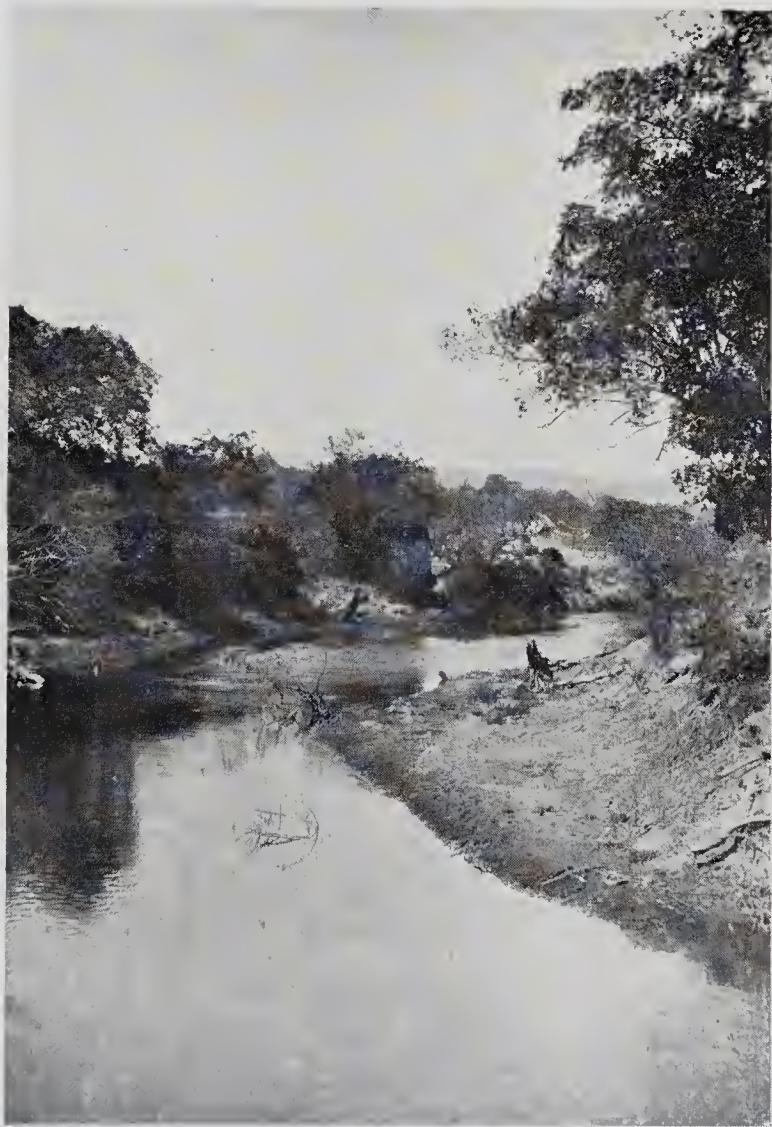
**Other Help.** While we were detained in Cuiabá on our first visit, Mr. MacIntyre left to go to Coxim, Miranda and, by whichever practicable route afterwards, to San Paulo. He undertook to make enquiries about Indians and to let us know what he found. On our return we found that Mr. Barnard's wife had died and been buried the previous Sunday; and a letter arrived from Mr. MacIntyre telling us of a village of Bororos which he visited on the way to Coxim, at which they said the homes of 500 people were. He counted twenty houses, and seven had recently been burned.

**Bororos.** At Cuiabá we were able to meet with a dozen Bororos from the Rio Branco, who had come into Cuiabá in their birthday suits, but were rounded up by the police and dressed in old uniforms. The Brazilian whom they came to see—a sawyer—offered to conduct us to them, to convene 300 of them in a place near Colonia Theresa Christina, and to aid us generally for a month at a price of £65. As he considered we should take presents, estimated at another £65, for the people, and the cost of animals, etc., would probably reach another £30, we decided that the information received from him and the Bororos was sufficient for our purpose.

There are eight villages of various sizes, generally twenty-five to thirty adults in each, all within an area of perhaps 300 square miles. Cuiabá is situated at 55° 59' W., long. 15° 35' 49" S., at an altitude of 220 metres.

Mention should be made here of the kindness of Dr. Estephan Mendonça, who was exceedingly anxious that we should find an opening for work amongst his compatriots, and who placed at our disposal his vast knowledge of the State of Matto Grosso.

Having decided to visit the S. Lorenzo to see if any Guanas were there, the Paraguay being denuded of them, we sold our mules practically at the price we paid for them (that is, we lost \$50 on the mule bought for us in Cuiabá, and the others we sold at the price paid for them.)



A VIEW NEAR GINA, UPPER PARAGUAY.



FANXE (FANSHÉ) CHIEF OF THE PARECIS, AND FAMILY.



**Cuiabá  
and S.  
Lorenzo  
Rivers.**

Embarking on the Lloyd-Brazilian steamer *Xingu*, the first steamer which had reached Cuiabá for months, on September 21st, with some seventeen passengers, we sought from them what information they might have on the subject of our quest. An engineer and a rubber agent were amongst these, and from them we had full confirmation of what had already begun to be our settled conviction, viz., that the Indians never were grouped by themselves in large communities, and now, owing to the introduction of guns and consequent scarcity of game, they are more nomadic and in smaller groups than before.\* There are many fazendas near the River Cuiabá and on the S. Lorenzo, but no Indians are to be seen except those engaged in the work of the fazendas. Their fashion of keeping fresh fish by catching them and introducing them still alive into great baskets moored in the river was interesting. At Flechas was the largest fazenda on the river, with a sugar-mill and a plantation of the rubber tree (*Hevea brasiliensis*). There were said to be 300 children here and a school-mistress, but the place received only an occasional visit from a priest.

On the S. Lorenzo we found that the land was generally pantanaes—swamps overflowed at high water. On the banks were immense numbers of crocodiles, some capivara, marmosets, herons and flamingoes.

We arrived at Corumba on the 27th of September, and learned that there would be no boat for a week, either to Miranda or Coxim. Two of the four Belgians who came out with us had gone home sick. From two Englishmen who came up in a launch from Buenos Aires on a shooting expedition we sought news of what Indians they had seen, but like ourselves (on the main river), neither on the Paraguay nor in any of the creeks and small rivers they had visited, had they found a village.

**Visit to  
the  
Terenos.**

On the 9th October we left by launch for Miranda, called at Port Esperança for railway material, and took the opportunity of riding to the 50th kilometre, the completed part of the permanent way. Our companions were the chief engineer and fiscals, who knew the country round from the saddle, and knew of no Indian village in the ground between the Paraguay and Saloba, on the Mondego River. There is, however, a small malocca some considerable distance to the south.

Owing to the heavy, unwieldy lighter we took in tow from Port Esperança, we were ten days in reaching Miranda, a record passage for the *Agachy*, which usually does it in five days with its own lighter alongside. On the way a lighter passenger had both legs broken by the tow-rope in one of the swerves of the lighter, and we gave her surgical attention. The pilots and "bosun" of the launch were Tereno Indians, but they were careful not to give us many particulars as to the numbers or position of their friends. At Miranda, however, we got some hints, and with a negro boy started to find Cachoerinha; and on the way back we saw Passarinha, which we visited on foot next day.

The following day we rode to Bananal, the great town of which the others told us, and, though our guide did not know where he was half the day, we lighted upon it late in the afternoon. Here we had a welcome; were told there were 500 people settled there on land secured them two years before by Major Cândido Mariano Rondon; that there were 300 at Pega, some two or

\*The engineer professed to know the Parecis well—he knows also the Rio Paranatinga, and is sure there are more than 300 Cajabis, and there are Tapanhumas as well on it. He knew the Araguaya with its tribes, the principal one of which has a tattooed ring on each cheek. He looks upon the tribe of Hypurina of 2,000 as a great number. He has been in Espírito Santo and does not think there are many there; but he knows there are many outlaws on the line of the Estrado do Ferro de N.-O. and Indians at Miranda.

three leagues farther on; they have a malocca in the forest as well as the town. The captain told us of two villages of Guanas, "outlaws," nude and fearful, in the forest.

This tribe I found were probably 1,000 strong, and live in the triangle between the Miranda and Aquidabana rivers. All are evangelisable from one centre. They are of a fine, teachable spirit, but have no religious instruction except what has filtered in through the various young men who have gone to service in Miranda homes. At Miranda there is a church, but the priest was then absent. They would welcome warmly those who could teach them anything—especially handicrafts; of spiritual needs they were not conscious. We told them frankly of our fears that, there being but the one centre, our English friends might not think it of sufficient importance in face of the cost, but that if possible we should get some help for them. They danced their traditional dances and cleaned the main street from the two weeks' growth of grass, doing everything in their power to show how welcome we were and how they desired our stay. Resolving, however, to return by the *Agachy* to Corumba, and expecting her to sail on Saturday, we refused to remain over the Sunday, though we found afterwards we could have done so. But we employed the time in looking up another small settlement of the same people.

We were told that at Saloba there were 100 of them, but four huts and half a dozen persons were all we saw, and these we thought rather unwilling to talk of themselves.

Returning to Corumba, we considered whether we ought to give more time to Matto Grosso, but concluding that we had information sufficient to show where Indians were not, and being agreed that no field which would kindle imagination and enthusiasm could be found therein, we decided to proceed at once to Bolivia. From reports as to the road between Porto Sucre and San Jose do Chiquitos, we knew that we should not find there any place with villages of any size except at points where the Roman Catholics had missions and churches. The cost, difficulty and time usually spent on the journey were put against the information that 10,000 Indians were annually employed near Jujuy, and that these came from the Bolivian Chaco, and the possibility of reaching Jujuy in thirty-six hours by train from Rosario; so we resolved on making our entry from the south rather than from the east. We therefore embarked on the first available steamer, which, however, only went as far as Asuncion in Paraguay, and there next day we shipped in the steamer for Rosario.

## NOTES.

The size of the **Parecis** community is generally small, as indicated above. The houses are of two types. One, the larger and older style, has an oval as ground plan, measures eight metres long by five wide, four metres high in centre. It is made of palm leaves, shagged, and like tinder in its liability to fire. The roof is sustained by three rows of posts with tie-beams running across, over two metres from the ground.

Sometimes there is a partition. The fire is kindled on the floor, and has no confining arrangements; over it is a staging some four feet in height, upon which the cooked and uncooked provisions are stored. The inhabitants sleep in hammocks swung between the posts or rafters, and in the corners are various utensils—baskets, hoes, bows and arrows, etc. This type of house may be inhabited by one or several families. Both sexes build.

The other style is a small rectangular hut of the Congo type, with a shelf above the level of the walls for the pantry and depository. In this case the cooking is done out of doors when possible. These are usually one-family huts.

The colour of skin is a yellowish brown; hair black, straight, and in their primitive condition both men and women grow it long and wear it unconfined. In those who have come into contact with civilised people it is cut short. There is no beard or, unless in occasional cases, moustache, and very little of any hair upon the body. The expression of the face is generally sad; the removal of the four central upper incisor teeth spoils their looks and modifies their language. The eyes are dark brown or black brown, and horizontal, somewhat full; cheek-bones large, mouths good size, lips full. No tattooing or cicatrices were observed, but smallpox has left slight traces on some of them. Their principal ornaments were beads, worn mostly by men, crossing the chest over each shoulder, with two or three strings worn round the waist. The women wore leglets of red rubber, very tight; a belt of some ten inches width, made of red and blue cotton woven by themselves; bracelet on one arm, and a string or strings of beads round the neck. On occasion of a dance they put on a leglet of hard seed husks or wear a collar of same, these being simply to mark the rhythm. They have pan-pipes of five notes, natural scale, and beat time by tom-tom or wooden log and clapping of hands. They do not practise circumcision. There are relatively few children, and they suckle them for years. They bury the dead near his house, lying full length, and hold a feast. There is no period of mourning, and a widow may be married the day after the funeral. Should they remove the malocca they take the bones with them, re-burying them. They are now getting cap-guns in exchange for the raw rubber.

They cultivate maize, two kinds of beans, sugar-cane, manioc, etc. They fish with bows and arrows and hooks.

The women spin, weave, cook, wash, and cultivate the clearings. In preparing food they roast, stew and boil. Both sexes eat together. All smoke tobacco, though they do not all know how to prepare it. The son inherits from the father. They have dances, but few games. Some are experts at "Cats' Cradles." They have numbers up to 100. Their drinks are water, honey-water and fermented chicha. This is made from maize, chewed and spat into a pot or calabash, and fermented. Fire is kept always burning. Average height of the men, 62½ inches; of the women, 57¾ inches. Average chest measurement of the men, 33¾ inches; of the women, 35 inches. The waist and hip measurement in both sexes is smaller than chest. Short of leg, small of foot and hand. Bows four and a half feet to five feet long, of "arueri," and arrows of four feet six inches, the stem of reed, one foot long, "arueri" points, and spiral feathering.

The **Terenos** are of similar stature, the average being perhaps 64 inches for the men and 59 for the women. Large-bodied, colour light brown, fairer than the forest Indians; hair black, straight, not so long as in the forest Indian, usually in the women done up in a knot at back of head; men wear it short. The men wear hats of felt and straw, shirt or vest with loose jumper, and trousers. A few of the chief men wear boots; none of the women do so. Women's dress, a blouse and print skirt which touches the ground. The faces of all are intelligent; they are of an enquiring turn of mind, and interested in other lands and customs. They are greatly ambitious of being civilised. The state they are in is one of patriarchal comfort. They have large farms on good soil, with sufficient water. Their ground is varied, including both forest

and pasture land. About one-fifth probably is arable. They breed cattle and horses; have neither sheep, goats, pigs nor fowls. They have a few dogs, no cats. They work in leather, both dried hide and tanned, make saddlery, etc.; the women spin string. We saw no weaving. The men do most of the heavy work, and occasionally give a hand at preparing food-stuff. They find nearly all they need on the land, growing rice, maize, manioc, beans, vegetables, etc. There are stores at Miranda and Aquiduaña where they can exchange produce for the cloth, needles, cotton, knives, etc., which they need. There are many tropical foods and fruits unknown to them, and but small service is made of bananas, limes, oranges, mangoes, guavas and figs.

The **Bororos** (sometimes called also Coroados) are the largest, most widely distributed tribe of all. They are to be found on the east of the State from the Goyaz boundary to some forty miles east of Cuiabá, and to the south of Cuiabá as far as Coxim. They are usually in small parties of twenty to fifty in number, and in part at least are less nomadic than the smaller tribes. They are tribal in feeling, not regarding Bororos of other villages as their enemies; but those in the south and east wage war unceasing against the Cayapos. They are men of tall stature, large boned, hairless faces, but with the hair of the head thick and black and long, large cheek-bones, large square lower jaws, with decided prognathism. Eyes small, narrow; features Chinese-like. The men do not show signs of age, although some we saw were said to be upwards of seventy years of age. Their costume in the forest is the "ba," a leaf of the maize envelope, and a coating of dirt to keep off the blood-sucking insects. In their villages there may be several "captains," or elders, who direct their affairs; no one has authority over all of the inhabitants, the test for chieftainship being the singing of the Bacururú. Orders for the ensuing day are sung by one of the chiefs in the evening, together with his commendations and rebukes of any who that day have failed in the duties assigned to them. The men eat in common in their assembly hut—the "baito." They have exorcists, fetish men called "Bari," and believe in God, "Marebba," who is good, eternal, has a mother and a very powerful son. They have also a devil, "Bope," who inhabits the tops of trees and mountains. God is beautiful, rich, well clothed; "Bope" is ugly, infects their food, and has to be exorcised by the Bari. They believe in the transmigration of souls and of a reward for the good, while the bad experience an unquenchable hunger and thirst.

The "Baris" have the power to evoke departed spirits, and do so by a piece of wood, ten inches by four inches, whirled round the head at the end of a string. At this sound the women flee and cover the head; the death penalty is the result of being too inquisitive. Their mode of burial is peculiar. For two days they "wake" the corpse, and then bury it for twenty days in a very shallow excavation, with a mat only for covering. At the end of this time they remove it to the neighbouring stream and wash the bones, which they place in a specially-made basket. This is carried to the men's assembly house, and the skull is decorated with short, coloured feathers in patterns, while the relatives gash themselves till the blood rolls down them. Then head and bones are placed in another basket and put out of sight in a place not generally known.

Their arms are bows of "arueira," a black wood similar to the African palisanda, measuring some six feet in length, and their arrows are six feet long, of which four feet is reed, and the two feet of point is "arueri," with a head of bone from the thigh-bones of birds. The arrow is straight-feathered for about eight inches.)

For most of the details of their life and thought we are indebted to the Salesian Mission Report for 1909.

## OTHER TRIBES.

**Bakairi** are to-day civilised; number perhaps 700; have cattle, farms and sewing machines. Are well known to the rubber people, and are regarded as generally friendly to the civilised people. Their dwellings are round the headwaters of the Xingu.

**Cajabis** live on the banks of the Paranatinga, and in 1900 the Salesians found 800 in a journey estimated at 650 kilometres.

**Tapanhuma**, are a tribe estimated by the Rondon people as numbering some 400, and are to-day either the deadly foes of all strangers or are settling down with the Parecis and calling themselves by the latter name. They are in the forests near the River Arinos and among the western Parecis.

**Guatos** are to-day practically extinct, and exist only in twos and threes, separated by great distances, or are servants in Brazilian farms and wood-cutting camps.

**Mundurucu**. By a journal of Para these are quoted as now numbering some 11,000; but they are inaccessible from the south, and for all practical purposes are cut off completely from the outer world. They have a series of cataracts shutting out visitors from the Amazon, and a pastureless, fever-stricken desert on the south.

**Chiquitos** belong to Bolivia; but a visit made three years ago by one of the American missionaries, Mr. Earl W. Clark, whom we met in Oruro, shows that there are no centres except where the Catholics are established, and even these are not large. He travelled the whole length of their territory without finding a single likely place for a Mission.

## MISSION WORK IN MATTO GROSSO.

First in importance is that of the **Roman Catholics**, who have chapels in every village, and who visit these occasionally—in some places once a year only. The Salesians, another name for Jesuits, recommenced work in Cuiabá on June 18th, 1894, having allotted to them the Church of S. Gonzalo. On September 1st they opened schools in Cuiabá. In May, 1905, a party of Missionaries went to the Coroado Colony on the S. Lorenzo, whence, owing to poor success, they withdrew later. In 1897 they instituted their College of Arts and Trades, and in 1902 it was conceded the rank of the National Gymnasium. Attendance 250. In 1900 they established a second-class Meteorological Observatory, and make daily reports to Rio and Buenos Aires. They have also a somewhat dilapidated structure near the Coxipo, some three miles from the city, used as a teaching centre, but destined to become an agricultural centre. In Corumba they have an elementary and commercial school of 150 boys.

Their colony of the Sagrado Coração, on the River Barreiro, some 500 kilometres or 75 leagues from Cuiabá, was founded in 1901. For eight months they saw no Indians, and ten months after, or eighteen months from the start, they received their first settlers, 143 in all—45 men, 41 women, and 57 children. To-day they have 300 Bororos in residence, and are visited by some 60 roving bands, who do not stay for lack of provisions. There are six brick houses, four sand-walled houses and thirty huts, immense plantations of maize, rice and sugar-cane, as well as kitchen and fruit gardens. They teach carpentry, iron-work and leather-work, having 35 apprentices to these; while in the elementary school they have 71 boys and girls from seven to fourteen years of age. There are 30 band instruments and 20 players.

The colony of Rio das Garças, ten leagues from the former, was founded in 1904. There are now 150 Boróros living there all the year round, and in the cold season the numbers increase to 200. The plantations may become very great, and are now 2,000 square metres of maize, 3,000 mandioca plants, and 22,500 square metres of sugar-cane; there is also tentative and unprofitable wheat culture. They have a school of 30 boys and girls.

The colony of Sangradouro, 50 leagues from Cuiabá and 25 from Barreiro, was founded as a stock farm for cattle, horse and mule breeding, destined also for settlement by those Indians who have approved themselves to the directors in the other colonies.

The colony of Palmeiras, more recently founded, has as yet no Indians residing in it.

**Protestant** For general evangelisation there is one man, a widower, at  
**None for** Cuiabá, the capital of the State, with 20,000 people. Had a small  
**Indians.** house with large front room capable of seating 70 to 80 people. Average attendance on Sunday evening some 30. Now moved to a large and more central house, but with no greater attendance. Services quiet, English-like; some few have professed conversion, but the church is returned as eight only. In the whole of the State, as large as Germany, France, Italy and England, there is no other Mission.

Possible centres for mission work are Corumba, S. Luiz, Miranda, and perhaps Rosario. From many of the people there would be no opposition, and were the missionary sufficiently liberal he could make a considerable impression upon any of these centres. One married man might be located at either of these and work among the Brazilians. From Miranda he could evangelise the Terenos, and from S. Luiz for several months each year he could, by way of the Sepotuba, reach a branch of the Parecis. The Rosario man could work Diamantina and the Sierra de Parecis. For a beginning a residence near Corumba, say at Urucum (twelve miles out), would serve for the initiation of Corumba, S. Luiz and Miranda.





A GROUP OF TERENOS, BANANAL.



A GROUP OF CHIRIQUANOS.

## PART II.

## THE VISIT TO BOLIVIA.

**Rosario to Jujuy.** We left Rosario on Monday, November 29th, 1909, and arrived at Jujuy, the capital of the province of the same name, on the next evening. Our journey as far as Tucuman lay through great tracts of maize, followed by dry, parched land, where cactus and agave were the characteristic vegetation. After leaving Tucuman the country became mountainous, and we were glad to be relieved of the almost intolerable atmosphere of dust that we had suffered during the night.

**Jujuy.** Rising early the next morning, we were delighted to find the air of Jujuy cool and fresh, and were enraptured with the view of the snow-clad mountain peaks away to the west. About every second person one meets in the streets here is an Indian, while all the market stalls, except the butchers, are kept by them, and they do the marketing for the Argentine households. From our host we learnt that Messrs. Leach's nearest plantation was at S. Pedro, some 30 miles to the east, but that a Mr. Pemberton was their representative in Jujuy. We therefore went to see him, and were assured that we should receive a welcome from Messrs. Leach's. There are four Catholic churches here, one with a clock tower and bells, giving the time for the town.

**S. Pedro.** Leaving all our luggage except our handbags with our English friend, we caught the 7.10 a.m. train the next day, and arrived at S. Pedro early in the afternoon. In the wait at Perigo for the train we had the opportunity of a conversation with an Indian from Talisa. There we learnt that the headquarters of the firm were at Esperança, the home of the permanent staff, and three miles distant. We therefore hired a carriage and drove over. Mr. Leach informed us that their chief workers were **Chiriguanos**, from the hills bordering the Chaco of Bolivia. They had 2,500 to 3,000 of these men working for them for three months of the year, and we might expect to find fairly large numbers in their native villages. Of the **Mataco** Indians, from south of the Pilcomayo, in Argentine territory, they had had 1,000 men and 1,000 women, but at the time of our visit these had all returned to their homes. They were said to be of very low habits of life. They had also that year some very good workers from amongst the **Toba** Indians. These came from a district east of the Mataco district, and numbered only about 100, but the tribe were said to be pretty numerous.

We were kindly invited to go over and stay at the house with Mr. Leach and his band of English workers; so decided to do so on the morrow. This was very much to our satisfaction, as we had the pleasure of English company and English comforts and food, so far as these were possible. We were indebted to Mr. Walter Leach for the generous way in which he supplied information and afforded facilities for visiting the Indian workers on the plantation.

It is necessary to point out that Messrs. Leach's plantation extends over a large tract of irrigated country, used principally for the cultivation of sugarcane. Scattered over the district are several small villages, where some Indians who have left their tribes have taken up their permanent abode. We first visited one of these nearest the house where we were living. Each family had one small room built on the ground, and in the case of the single men two or three lived together. In all there were perhaps 100 Indians in this village. We found them to be men of an average  $64\frac{1}{8}$  inches in height, and women

5 feet in height, with rather pleasant features. They were not very communicative, but we learnt from them that in the villages from which they originally came the Roman Catholic priests were at work. In the afternoon we went to see another group, in which the men wore long hair, and both men and women painted their faces with rouge. Most of these were fine-looking people, of very lively natures, and their highly-coloured cheeks, dark hair and dark brown eyes gave them a forest beauty. It was difficult to converse with these Indians, but we learnt that they mostly came from the Rio Parapiti.

There are two chapels in connection with the plantation—one **Sunday at** Roman Catholic, outside the San Pedro entrance, and the other a **Esperança** room formerly used as a club and afterwards converted into a meeting-room, where Mr. John Lynton, a Plymouth Brother, holds a service from 8 to 9 a.m., and some instruction is given each Friday evening. Some 30 Indians were present at the morning service.

Mr. Lynton, in quest of an advance for his Mission, has travelled up the Chaco to Santa Cruz, and came down a more westerly road viâ Tarija. The villages number 100 inhabitants at the most, and the Roman Catholics are in the largest ones. In the "municipios" the white Bolivians have the care of the Indians, but these are generally small. Openings for schools for the general population might be found, but there is no density of population nor freedom for propaganda.

**Return to** We left S. Pedro the next day (December 7th), and arrived at **Jujuy.** Jujuy in the evening. The following day we went to see Mr. Pemberton to ask his advice about advancing into Bolivia, and were advised to see an ex-Bolivian Consul, Dr. Gutierrez Arecia, living at Yola, about eight miles to the north. On the 8th, therefore, we hired a carriage, in which the driver harnessed four horses chariot fashion. Much of the route was over an old river bed, and was rough travelling. We found Yola to be a delightful little spot situated among the hills, and were cordially received by the gentleman we had set out to visit. He considered the time inopportune for entering Bolivia, as the roads might be closed, and recommended us to come again in April, when he would give us letters of introduction to the President. He said there were about 2,000,000 of people in Bolivia, 300,000 of them being Spaniards and 40,000 foreigners, the rest being Indians and half-breeds in 72 tribes. Most of them are unknown to science, but know something of the Aymara, Kechua and Guaraní languages. Unfortunately for us there seem to be priests among almost every tribe; so we must go to work a step at a time, proceeding as we find it desirable.

However, we decided that as the rainy season was late, and had not in fact begun, we would get through if possible, and requested Mr. Pemberton to book us passages by coach from La Quiaca, on the Bolivian frontier, by his agent. As, however, this method seemed to be causing too much delay, Mr. Glennie decided to go alone to the end of the railway at La Quiaca.\* Arrived at La Quiaca, Mr. Glennie was successful in booking seats for the 17th, but also

\*The train leaves Jujuy at 6 a.m., and stops at every station. A group of Indians were on the platforms. They bought vegetables, fish and meat from the restaurant car, or else went prying curiously into every carriage. All of them were of the South Kechua type, some wore sandals with bare legs, some had socks or stockings. Some women had quite fine boots and thin thread stockings. The men invariably wore the poncho, and sometimes had worsted saddle-bags on their shoulder as well. The poncho, a shawl with a hole in the middle to pass over the head, is of all colours, usually very bright, clashing, elementary ones; a few, however, were khaki with brown stripes. The women wear all their wardrobe—skirts like the Highlander's kilt fitting into a shaped band. The style in hats for both sexes was a whitish soft felt, low crowned, with dark band and edging. Some of them had the upper incisors missing; many of them very fine white teeth, which

experienced some very rough, cold weather during the few days we had to wait. Mr. Blake joined him on the 17th.

**Entering Bolivia.** We both proceeded the next day by coach, drawn by eight mules. Round La Quiaca the road was very heavy, owing to thick dust overlying the country and road. There was very little vegetation, but the llamas, the principal beast of burden of the country, seem to pass a tolerable existence rummaging among the dust. Farther on we found the goats climbing high into a kind of mimosa bush for sustenance. En route we saw several little Indian shepherdesses, with sling and knitting in hand.

**Mojo.** Our mid-day halt was made at Mojo, a little village in which the houses are built of mud bricks. Here the inhabitants, almost without exception, were Indians, though probably some have an admixture of white blood. There was also a Roman Catholic church here.

Leaving Mojo, we continued along the flat, dusty, barren plateau, with a few herds of goats, sheep and llamas, until we began the descent into the valley of the Suipacha. We passed through three villages in the valley, Moraya, Nazareno and Suipacha, changing mules again at the latter. All inhabitants in sight appeared Indian, and wore wooden sandals. They were often seated by the wayside sewing white garments, spinning and knitting the red stockings affected by the women. The dress is the same as at Quiaca and farther south. The scenery from here onwards was magnificent. To the north was a great sandstone cliff weathering into pillars, giving the appearance of great ruins. We had only time for a passing glance at the villages, but there seems little doubt that the Catholics have a strong footing there.

We entered the Tupiza Valley through a narrow gorge, through which the river finds egress, with perpendicular sides rising to 500 feet above the base. Fortunately it was low, and we were able to pass through. Another hour and a half of very rough travelling over pebble beds brought us to the beautiful town of Tupiza. The distance covered was 92 kilometres.

**Tupiza.** Fortunately for us the coach for Uyuni did not leave till Monday, so we had two whole days in which to make observations. Tupiza is a city of 3,005 inhabitants, and there must also be a considerable number in the neighbouring villages. The greater part are Indians, and it was here that we first saw the gay-coloured dress of both men and women so characteristic of Bolivia. There is a cathedral, besides some small churches, and the services appear to be well patronised by the Indians. From the cathedral early morning mass a good attendance came out at 7 a.m., including

they showed with carmine gums when they laughed. The older men had often the dark green stain of coca-chewing.

At Abra Pampa there are 500 people. There was no church in sight, but at the next station, which has a smaller population, I saw one. On the pampa one might easily visit a district 30 miles long, never going a quarter of a mile without calling at a house.

La Quiaca is a year old, and was called into existence by the railway, as was Abra Pampa. It has less than 200 residents. The Indians' houses are in a line behind the "hotel," and several families lived underground in holes dug in the side of a ditch. I visited these a second time after a thunderstorm with hail and rain, and found several dry patches on the floor. Kechua being advisable, I set to work to get words and phrases of that language. Rain came daily with heavy winds from E. or E.N.E. The firewood of the people is a small juniper-like plant, 12 or 15 inches high, but in the pampa they use a ground fungus for fuel. The only trees within 40 miles are some half-dozen sickly-looking imported ones of 2½ inches diameter. There is a mud-brick chapel half-a-mile to the north, and a mile to the south is another similar chapel.

All of the Indians here had one sandal or one boot at least. The men often took no notice of a greeting, but the women greeted one readily. All, however, seemed much afraid of the stranger.

R. G.

a fair number of Indians. At the 10 o'clock service the attendance was principally Indians and children, and there was a goodly number of both. Men and young men were attendants at both masses. In the afternoon five Indian mothers with their babes and sponsors were evidently waiting for the christening. The priests wear the black gown and cape. We had a chat with a Chileno, who had gone from La Paz via the Acre to Manaos and had met with many small parties of Indians on the way.

We left Tupiza at 7.30 a.m. on the 20th, and continued the rough course up the valley, breakfasting at 10.30 at a little place called Salo. There would be about five homesteads to the mile—say, 40 persons. At nine miles we came upon a church with four or five houses only around it. Salo is a farmhouse, without neighbours, but with a church alongside. And, continuing up the valley, we had to climb the last 300 metres on foot, reaching at the summit a maximum height of 3,760 metres (12,336 feet).

The descent on the other side was rapid, most of the road being along the dry bed of a river, passing 200 houses in half an hour, a church in the midst. Before we arrived at Cotagaita, about 5 p.m., we passed houses continually for seven miles. The greater part of the river bed is bordered with small villages with pure Quechua Indians, who still spin and weave the cloth they wear. All these places appear to be visited by Roman Catholic priests. The total distance accomplished in the day was 86 kilometres. At Cotagaita the old church is being replaced by a grand new one of sandstone and blue limestone. There is a resident priest.

The journey from Cotagaita to Uyuni, 185 kilometres, occupied **Cotagaita to Uyuni.** three days, and had little of interest. Every mere handful of houses has its adobe church. The route is westerly, and passes on the eastern side up the valley of the Rio Blanco to a height of over 4,000 metres at the summit of the pass. The accommodation consisted of one room, containing all the four horrible beds.

The night of the 21st was passed at Caitola, an interesting little village of Quechua Indians, most of whom only spoke their native tongue. Wood is so scarce here that the trunk of the cactus tree is largely used for timber. They had wooden ploughs, spades and mandrils, evidently home-made, and one of the men had an American adze, with which he was "dubbing" the planks for doors, etc. There is a Roman Catholic chapel here, and there are occasional visits from the priests, but the religion of the people must be merely nominal. There were some smaller hostels on the route, but nothing of note, and we arrived at Uyuni on December 23rd. Our baggage, which we had daily expected to see, had not arrived, and it came in next day wet, dirty, and with several things spoiled.

Uyuni is principally a railway and mining centre, almost entirely built of wood, painted in brilliant colours which give it a distinctly Wild West appearance. One meets a few English-speaking people of the mining and engineering class. There is very little vegetation in the district, and, in fact, to an English eye it looks a barren waste. The population contains a good many pure Indians, but the majority are of mixed blood, whilst there is also a good number of whites. Even Roman Catholic enterprise seems at a low ebb in Uyuni, for there is no church, only a priest, and there are no Protestant Missions. There was nobody here from whom we could get information, and no villages of importance in the district, so we left on Christmas Day for Oruro.

The journey from Uyuni to Oruro by train is 314 kilometres, and takes about eleven hours. It is over part of the great plateau of Bolivia, lying at a height of 3,700 to 3,900 metres. At the time we passed over there was but little vegetation visible, but the route **Uyuni to Oruro by rail.**

was interesting to us from the large number of small Indian villages which lay along the line, and especially round Lake Poopo.

We noted that there were not many Indians or Indian houses to be seen till we arrived at Huari, where there were 24 Indian women selling agricultural products. From here to Challapata we passed several small Indian villages, in which the houses were built of mud bricks.

Challapata is a fair-sized town, with a mixed population of whites, Indians, and half-castes. It has a large Catholic church.

From Challapata to Oruro, between the mountains of the east and Lake Poopo on the west, are numerous small villages of Indians, and some large flocks of sheep and llamas.

**Oruro.** The first sight of Oruro does not give a very favourable impression. We were surrounded again by the same barren deserts, and we did not discover any vegetation until we arrived at the principal square, where some trees have been planted. Our Christmas dinner at the Hotel Angleterre y Francia reminded us a little of the latter country and far too much of the former by contrast, and we were happy to finish the day by retiring early.

The next day, Sunday, was a veritable surprise to us. We found the principal street a second Petticoat Lane on Sunday morning. This and the near streets were lined with Indian men and women dressed in the gayest colours and selling all varieties of fancy articles, clothing, food. Steaming soups and stews, pastries and sweets gave out quite an appetising smell. In fact, our experience was that wherever there are Indians there is always a plentiful supply of wholesome food.

The crowds round the gambling boards and pitches showed how strongly this passion rules them. One form, played on the sand with a knuckle-bone ground flat on one side, was apparently of Indian origin. But roulette was a favourite also, even little children putting on their pence. They also gamble by dice (two), and by cards with numbers up to 90. Lotteries for penny toys, statuettes, models of cholos, religious emblems, etc., never lacked customers. In a yard off the square was a dance after the Tereno fashion, but lacking its verve and unison of movement. The dancers were all youths or boys, and a half-breed acted as M.C. When the military band played dozens of Indians seemed to enjoy the music. One old fellow was drunk, but excited no remark.

**Protestant Mission in Oruro.** In the evening we hit, quite by accident, upon a Protestant Mission Meeting being conducted by Pastor C. W. Mitchell, of the Canadian Baptist Missionary Society. He was at the time addressing about 50 people in Spanish, and the majority of these were Indians or cholos. After the meeting we were cordially greeted by Mr. and Mrs. Mitchell, who were delighted to see some English brethren. We were also introduced to Mr. Earl W. Clark, formerly of the Christian Missionary Association of Philadelphia.

The principal meeting-place is capable of holding about 150 people, and is situated in Calle Washington. There is also a room in another part of the town—the one which we were fortunate enough to discover. Sunday-school is held on the Sunday morning, preaching services Sunday and Wednesday evenings, and a prayer-meeting on Monday evening. There is also a layman engaged in colporteur work and preaching in Quechua.

Mr. Mitchell had some interesting things to say about the Indians. He is a great admirer of the Aymara race, who were very numerous to the west of Oruro and La Paz. These people are untouched by Protestant Missions, except for the few who enter the cities. They are stubborn and unsubdued,

but he believes that if once converted they would make fine Christians. He mentioned Carangas as a district having large numbers of Indians, and a few who travelled to Oruro had been impressed by the truth, and wished to have the Gospel preached to them in their own village.

**The Aymaras.** The Aymaras of Western Bolivia are agriculturists of two distinct classes. The first consists of those who work for big land-owners, and also have allotted to them a small piece of land for growing their own vegetables. These are known as colonistas, and when a tract of land is sold the colonistas are to all intents and purposes sold with it, as they are transferred from one owner to another. Whilst with the owner they are said to serve him with the devotion and obedience of soldiers. The second class, known as comunistas, only work their own land, and are usually in a much better position than the colonistas, and are certainly free men.

Mr. Mitchell had some months prior to our visit a free offer of one of these farms, consisting of about 30 square miles of land, with labourers attached. The offer was made with the object of the farm being worked by the Missionary Society. Mr. Mitchell referred the matter to his Committee, who, however, did not feel in a position to take it over, and he therefore passed it on to Dr. Forster, of California, who was then seeking to raise funds in America for the purpose. It would seem that there are great possibilities of both assisting and spreading the Truth amongst these Aymara Indians in this way. At present, however, the work has not actually been taken up to the west, all the Missions so far working being in Oruro, La Paz, or east of these cities.

Mr. Earl W. Clark came to Bolivia first two years ago, and travelled via Mollendo, La Paz, Cochabamba, Santa Cruz, Santa Rosa, San Ignacio and San Matthias to Descalvados (just a few miles south of San Luiz de Caceres), and found nothing worthy of a mission field. He talks now of Kechua work, agricultural colony, etc., and indicated Challapata as a likely centre. Meanwhile he has no funds. He went to Chili for two years under the Christian Missionary Association, but is now independent. Mr. Mitchell has been ten years missionary in Oruro, is from the Canadian Baptist Church, and meets with no Roman Catholic opposition.

We had arranged to leave Oruro on the following day, December 27th, and therefore saw very little of these interesting friends and their work. The journey from Oruro to La Paz was really not more interesting than from Uyuni. The same barren character of the plateau continued until we approached La Paz, where there were some large stretches of ploughed land, especially in the district of that name. The view from the plateau down the great gorge, in which La Paz lies, with its bright buildings encircled with green fields and trees, and the snow-clad mountains of Illimani and Sorata in the background, was certainly a sight not easily forgotten.

En route from Oruro we saw a fair number of Indians and some villages, and Indians were doing all the ploughing with their primitive wooden ploughs and oxen. It was amusing to see the frantic efforts of the Indian agriculturist trying to keep a straight furrow when the oxen bolted on the approach of the train, and the rate of the ploughing was remarkably rapid.

**La Paz.** We had been given the address of Mr. Reekie, the missionary of the Canadian Society in La Paz, by Mr. Mitchell, and went at once, the morning after our arrival, to see him. We were very cordially received by him, and explained that our object in coming to La Paz was to obtain information as to the number of Indians, especially of the aboriginal tribes, and whether and how far the Roman Catholic missionaries had worked amongst them.

Mr. Reekie first took us to see the British Consular Agent, who, whilst stating he knew nothing about the Indians and was only interested in trade, turned out a large number of useful publications on the subject.

La Paz has twenty churches, monasteries and convents, and a population of 78,856 (on June 15th, 1909), including 76 English and 86 North Americans.

Mr. Reekie, on the hunt for information, led us to a printer, who had travelled, but he could not tell us of any tribe known to him where the Catholics were not at work. Next we went to the National Museum and had a talk with the curator, a German. He had travelled to the north-east of La Paz, but never beyond the sphere of the Roman Catholic Missions. He referred us to the priest, who acts as pioneer and pilot for the missionaries, Sr. Urro, a Spaniard, and we had a talk with him, in which fatigues and perils were the principal features, but no useful information. Next we called on the engineer of the Bolivian Rubber Co., who had just come in from their estate, where they employ Mosetenes and other tribesmen; but the Roman Catholic missionaries were there. We next tried to meet a German engineer who travels widely, but he was then out of town.

On the following day, December 29th, we went to see Dr. Ballivián, the ex-Minister for Agriculture. He speaks good English, and makes the geography of Bolivia his hobby; has published over a score of works on the country and its people. He received us well. We had heard encouraging reports about the number of aboriginal Indians inhabiting the districts of the Territorio de Colonias, and we were desirous of obtaining an official statement upon the matter. Dr. Ballivián was of the opinion that tribes of the Colonias had of late years been much thinned, but he believed there were from 20,000 to 30,000 Indians still living in the forests in their primitive state. The census of 1900, however, only gives the number at 10,000, but this number may comprise only the districts bordering the main rivers, or Dr. Ballivián's estimate may comprehend both Las Colonias and El Beni.

We had also been given to understand that there was a vast field for missionary enterprise in the western provinces of La Paz and Oruro. According to statements made by Mr. Mitchell of Oruro, there were 100,000 Aymara Indians practically untouched by religious influences. Dr. Ballivián confirmed the opinion that they had remained more in their primitive state than had many of the Indians of other provinces of Bolivia, but that they are actually subject to government and ecclesiastical authority, having governors, judges and priests among them. He considered the people very rough and vindictive; whereas Mr. Mitchell, seeing them from a different standpoint, considered they had never been properly subjected to government, and that their rude, rough and more original manner of life made them easier of influence by the Gospel.

The following day we paid a visit to Tiawanaco, and saw the interesting and magnificent ruins now attributed to a race prior to the Incas, about which, however, nothing is known. Between Viacha and Tiawanaco agriculture is carried on by the Indians, and the greater part of the land is ploughed and cultivated by them. They still use their ancient wooden plough drawn by bullocks. Unfortunately, we had not time to visit the village and church.

Though we had not the privilege of spending Sunday in this delightful city of La Paz, we had the pleasure of going to Mr. Reekie's week-night service, at which there were about 40 persons present. Besides the Spanish services on Sunday there is also an English service, held at the Wesleyan church, the English-speaking people of all denominations joining together for this purpose.

Our stay in La Paz had been made very pleasant by the kindness of Mr. and Mrs. Reekie and the help we had received from the officials and others;

but as there was not actually anything more to be gained in the way of information we determined to push forward. The information about Pacajes and Carangas made a visit to the district appear unnecessary. Moreover, it would have required about a month, and would have entailed considerable further expense, while the time of year was about the worst for visiting the territory of the Colonias. We therefore determined to commence our journey homewards through Peru, and gather as much information as we could about the Indians of the northern districts.

We left La Paz by the 3.10 p.m. train on December 31st, arriving at Huaqui, on the shores of Lake Titicaca, at 6.40 p.m. En route we passed a few small villages and towns, some of which have large cathedral-like churches, that of Quillacas being particularly handsome. These show the extent to which the Roman Catholics have planted their religion in the district.

At Huaqui the steamer *Inca* was waiting for us at the quay, and we went on board immediately. The wind was extremely cold, and we had quite the impression of crossing the Irish Sea in early spring. It was difficult to realise we were in the tropics on a lake at a height of 13,000 feet. We were glad to retire to our cabins early, and we awoke the next morning to find we had arrived at Puno, on the other side of the lake.

**Puno to Sicuani.** The journey from Puno to Sicuani, the greatest distance the railway company attempts in a day, was full of interest. The train stopped at every station, and a good part of every village turned out to see and be seen by the arrivals. There were many small traders, and more purchasers. Pure Indians are very much in the majority, and some of them are interesting types. At Ayaviri, where we stayed an hour to lunch, we saw several women beggars, who appeared to be of extreme age from their bent figures, wizened faces, and toothless jaws. Their beggarly appearance was enhanced by the coarse native clothes they wore, which looked as if they had been worn from young womanhood and patched and re-patched to be a patched raggedness of ragged patches. These were interesting and willing subjects of the photographer, and great contrasts in every way to the younger Indian women, who take great pride in their quaint coloured but rather sombre attire. Many of the Indian children had sweet, pleading faces, and would beg in such a wheedling way that it was impossible to refuse them. Sicuani is a small town, with several hotels and ample accommodation for visitors who are not too particular about details. The population contains here a fair proportion of white and mixed blood, and there are several churches.

**Sicuani to Cusco.** We continued our journey the next day towards Cusco, passing through a very fertile valley with numerous small villages and little towns, and an industrious and prosperous Indian people. At stations where we stopped it was possible to buy from the Indians all kinds of foods from pastries to soups, and, in fact, the second-class passengers satisfied their appetites from such. There is, unfortunately, a good deal of heavy drinking of alcohol, made from fermenting and distilling sugar-cane. Chest complaints were common, and the people were generally not nearly so robust as the Aymara of Bolivia.

**Cusco.** We arrived at Cusco, once the centre of the Inca prosperity and rule, and were well rewarded by the first view from the station, which shows a fine-looking city, with cathedral dome standing out above the rest of the buildings, and a circle of green trees and fields and mountains in the background. As we passed under the gate and looked down the long, narrow street, we felt that at last we were standing in a city which spoke more plainly of the past glory of the Spanish Empire than anything we had seen before.

Cusco is a city of churches and Inca ruins. It must have been an impressive place when the Spanish first entered, for there are immense walls of Inca construction still forming some of the principal buildings of the place.

It was Sunday afternoon when we arrived, and we at once scoured the place up and down every street to find the home of the Regions Beyond Mission, but all in vain; there was no sign whatever of the place, nor did those we enquired of know anything about it, nor that any other Englishman was in the place. We learnt afterwards it was only a stone's throw from where we were staying.

**Homeward Bound.** We returned to Sicuani on the Tuesday following, our next stops being Juliaca, Arequipa and Mollendo, where we took passage for Valparaiso by the Kosmos Line, arriving there on January 14th. We left again on the 15th, crossed the Andes, and reached Rosario on the 19th, having been delayed two full days at Rufino waiting for a train connection. At Rosario we were delayed some days waiting for the luggage we had left at Jujuy. Our departure was finally fixed for February 3rd, and we arrived in England on February 27th, after a very pleasant voyage in SS. *Tongariro*, of the New Zealand Shipping Co.

## RACES OF BOLIVIA.

This subject will only be dealt with very briefly, in order to give a general idea of the class of inhabitants and their condition in the scale of civilisation.

The peoples inhabiting Bolivia may be divided into four principal races:

- I. The aborigines.
- II. The whites, descendants of foreigners, principally from Spain.
- III. The Mestizas (mongrel), or cholos, who are the offspring of the aborigines and whites.
- IV. The blacks.

According to the census of 1900, the numbers of these classes occurring in the several departments of Bolivia are as follows:—

| Departamentos.         | Aborigines. | Mestizas. | Whites. | Negros. | Not Specified. |
|------------------------|-------------|-----------|---------|---------|----------------|
| Territorio de Colonias | 2,100       | 804       | 207     | 6       | 6,883          |
| La Paz .....           | 333,421     | 43,100    | 36,255  | 2,056   | 30,784         |
| El Beni .....          | 20,124      | 4,219     | 5,113   | 245     | 2,479          |
| Oruro .....            | 58,607      | 14,309    | 7,774   | 35      | 5,356          |
| Cochabamba .....       | 75,514      | 169,161   | 60,605  | 161     | 22,722         |
| Santa Cruz .....       | 94,526      | 44,248    | 59,470  | 930     | 10,418         |
| Potosí .....           | 186,947     | 89,159    | 21,713  | 101     | 27,695         |
| Tarija .....           | 51,670      | 39,377    | 8,184   | 206     | 3,450          |
| Chuquisaca .....       | 80,217      | 30,916    | 31,767  | 205     | 11,329         |
| Total in Bolivia       | 903,126     | 485,293   | 231,088 | 3,945   | 121,116        |

From these figures it will be seen that the aborigines or pure Indians constitute the greater part of the population of Bolivia. They are found scattered through all the departments, and it may be generally fairly stated that they form the rural population of the country.

The principal peoples are the **Aymaras**, who extend from the province of Tinta, Department of Arequipa, Peru, to Paria, in the Department of Oruro,

Bolivia, and they occupy a zone of six degrees of longitude  $69^{\circ}$  to  $75^{\circ}$  east of Paris. The principal tribes are the Omasuyos, Pacajes, Sicasicas, Carangas and the Yungas. They are limited in Bolivia to the Departments of La Paz and Oruro, but constitute the main body of the inhabitants of these departments. Including a small proportion of Quechuas, they number probably about 400,000. Physically they are a strong and handsome race, largely retaining dress, customs and religion of their ancestors, the reason for this being no doubt that before the coming of the Spaniard they possessed their own primitive civilisation, and in agriculture there seems to have been little advance made. Their superstitious worship is still to be seen re-enacted in the great festas they hold—strangely enough—in the very centres of white civilisation of La Paz and Oruro.

They are described as a stubborn and revengeful race; nevertheless, they perform all the heavy labour, and those who know them best consider them to possess high qualities and to be capable of high civilisation.

**The Quechuas.** The **Quechuas**, in regard to numerical strength of second importance in Bolivia, continued and added refinement to the civilisation of the Aymaras. They are not confined to one zone, but their limits are Yuracares, Vallegrande, the Chaco, Tarija, Tarapaca, and the zone of the Aymaras. They people the Departments of Cochabamba, Sucre, Potosí, part of Oruro, and the region of Munecas in La Paz. They are an industrious race, and of an agreeable disposition, but not so robust as the Aymaras.

The above two great peoples of Indians probably form three-quarters of the Indian population. The other tribes are numerous, but not large individually, and occupy either the slopes of the plateau or the great plains to the north and east. The following gives a brief account of the more important tribes:—

The **Yuracares** occupy the forests and slopes of the Western Andes between Santa Cruz and Cochabamba.

The **Mosetenes** are by some authorities divided into three branches, namely, the Chimanes, living on the banks of the River Covendo; the Muchanis, inhabiting the margins of the Beni, and the Tescupis on the Bopi. Some, however, treat the Chimanes and Mosetenes as distinct but allied tribes. They were renowned in past times for the depredations they made. The Roman Catholic Missionaries of the Colegio S. José de la Paz have already worked among these Indians.

The **Leco** Indians inhabited the province of Apolobamba—principally the rivers around Apolo. Other tribes have been associated with these Indians, but their existence appears doubtful. The Lecos in the seventeenth century were said to number 4,000 souls, but owing to their bellicose nature they were at constant war with the Spaniards, and their conquest by the military and ecclesiastical forces cost many lives on both sides.

The following three tribes are probably the only Indians of importance in the Department de las Colonias:—

The **Tacanas** originally inhabited the western bank of the Rio Beni, but they are now also assembled in villages—Aten, Cavinás, Tumupasa and Ixiamas.

The **Araonas** are found in numerous small settlements on the banks of the River Madre de Dios and others, and extend also into Brazil.

The **Pacaguaras** are scattered along the margins of the Beni and the lower reaches of the Madre de Dios.

Indians of other names are also known, but there is great uncertainty as to their actual position among the tribes. The fact remains that the census of 1900 returned only 10,000 inhabitants in the Department of Las Colonias, and

of these 1,000 were white or mixed blood. Those who have travelled in the district say that some of the Indian tribes are amenable to the influences of civilisation, and many are well known to be engaged in collecting rubber. Others, however, are persistently opposed to any approach of the whites, and both shoot and are shot at when met. Whether these are numerous or are included in the above figures is not apparent. The rubber trade is stated to have had a very marked and bad effect upon the numbers of the Indians, both from alcoholism and the mode of living, chiefly the depopulation of the villages of men. This, however, is not always the case, both men and women sometimes going into the rubber districts together.

Under the name of **Mojos** are comprised several tribes, who are the principal inhabitants of the north-east district of the Department of El Beni.

The **Movimas** are a small people established on the banks of the Yacuma down to its junction with the Mamoré.

The **Itenez** inhabit the banks of the river of the same name, or Guaporé. A tribe called the **Cayubabas** is also found on the banks of the Mamoré, and the **Muchojenes**, or Baures, inhabit the districts further east.

The total number of people in the district of El Beni is given as 20,000 by the 1900 census. A large part of the department is, however, little known, and seems to have been little touched even by the Roman Catholic missionaries.

The **Guarayos** are a fairly large tribe inhabiting the northern part of the Department of S. Cruz. The Colegio S. José de Tarata has Missions amongst them.

The **Chiquitos** are an important people, having their main centre of population in the central part of the Department of Santa Cruz; but they are met with in other parts, and appear to have migrated considerably. They are said to have assimilated other Indian tribes into their own. The Colegio de San José de Tarata has important Missions amongst them.

The **Chiriguanos** inhabit the slopes and plains bordering on the eastern side of the Bolivian plateau from the town of Santa Rosa to the River Bermejo. They are said to have been formerly more widely spread, and their territory united with that of the Guaranys of Paraguay; but they were expelled or receded at some prior date to their present confines. The larger part of them continue to live under their primitive tribal conditions, and have largely resisted the invasion of their territory by the Roman Catholic Missions. They adopt still their tribal customs, the men wearing long hair and buttons inserted from within into a hole in the lower lip. They are people of medium height, though both tall and short types occur. They are strong, energetic and good workers. They are of a lively disposition, and take great pride in their dress and adornment, using rouge to advantage on their faces.

In the Department of Tarija, and spreading into the northern boundaries of the Argentine, are the **Matacos**, **Tobas**, **Chorotis**, **Guaicurus** and **Chamacocos**.

The **Matacos** are spread over a large zone of the Chaco, inhabiting more particularly the left bank of the Bermejo and the right bank of the Pilcomayo, and are therefore mostly in Argentine territory. They are considered a very low type of Indian, and are poor workers. There are probably considerably more than 2,000 of this people.

The **Tobas** are found scattered in the forests between the Rivers Bermejo and Pilcomayo. They appear to be concentrated at both eastern and western extremities of this stretch, but the two sections are said to possess different languages. They are good workers, and also very fond of fighting.

The **Chorotis** occupy the left bank of the Pilcomayo, whilst the Lenguas, Guaicurus and Chamacocos are found scattered through the eastern part of the department.

According to the census of 1900, already quoted, out of a total of 920,000 Indians in Bolivia 829,000 are subject to the laws of the Republic. Of the rest 91,000—*i.e.*, 9 per cent.—were still in a state of “barbarity.” Of these, probably about 30,000 at that time inhabited the territory of Colonias and the northern part of El Beni. The remaining 60,000 are no doubt accounted for by the Chiquitos, Chiriguano, Tobas, Matacos, and other smaller tribes living in “Chaco” of Santa Cruz and Tarija, and the borders of this low-lying land.

There is, however, little doubt that these numbers have diminished since 1900, as there has been a slow but gradual decrease of the Indian race even in Bolivia. Drought and hunger followed by pest have at various times decimated their tribes, and the birth-rate does not cover the mortality.

According to the statistics of Delance, in 1846 there existed in the Republic 701,558 out of a total population of 1,373,896. The ratio of Indian to the rest of the population has since decreased, but nevertheless there appears to be considerable augmentation in total numerical strength.

**Religious Missions in Bolivia.** The religion of Bolivia, recognised and sustained by the State, is the “Apostolic Roman Catholic.” This is also the only Church of any numerical importance, and is liberally supported by the people, especially the women.

Though, however, the State religion is Catholic, “nobody is molested (by the State authorities) because of his religious opinions, nor compelled to profess creeds, nor to observe practices contrary to his conscience; its State character does not therefore impose any injustice.” (?) Ballivián.

**Ecclesiastical Division.** The Republic is divided ecclesiastically into one archbishopric and three bishoprics. The archbishop’s seat is at Sucre or La Plata, and his archdiocese embraces Chuquisaca, Potosí, Oruro and Tarija, an area of 494,165 square kilometres, and in 1900 a population of 768,837 inhabitants. There are 146 parishes, three colleges of propaganda established in Sucre, Potosí and Tarija, and three monasteries.

The diocese of La Paz comprehends the department of that name, and has 102 parishes, three convents, and a college of propagandists (*conversores*).

The diocese of Cochabamba has 69 parishes, three monasteries, one convent, and a college of missionaries.

The diocese of Santa Cruz embraces the two departments of Santa Cruz and El Beni. It has 73 parishes and one hospice of propagandists dependent on Cochabamba.

**Colegios de Propaganda.** These institutions, known under various names, and their members designated *conversores* (converters), missionaries or propagandists, are the centres of the Roman Catholic missionary work in Bolivia. Their members are mostly missionaries of the Franciscan Order, and many zealous workers are found among them. Their special work has been to found Missions among the “savages,” and it will be necessary to give some account of the work done.

There are five of these “colleges” of Franciscan missionaries for the propagation of the faith, and they are known as follows:—(1) San Bernardo de Tarija, founded 1755; (2) San José de Tarata, founded 1796; (3) San José de la Paz, founded 1835; (4) Santa Ana de Sucre, founded 1837; (5) San Antonio de Potosí, founded 1853. Beside these colleges there exist also two hospices of the same Missions—one in Santa Cruz de la Sierra and the other in Cochabamba—both dependents of the College of Tarata.

## I.—COLEGIO DE SAN BERNARDO DE TARIJA.

The "barbarous" nations which are found disseminated in the neighbourhood of the college have already been indicated, but the Chiriguana tribe is the principal and the most widely dispersed, occupying a district extending in the north from the village of Santa Rosa to the River Bermejo in the south, and from Padilla—province of Toumia, Chuquisaca—in the west, as far as the borders of San José de Chiquitos in the east.

Apparently all the following Missions are situated among the Chiriguanos, and do not touch the Matacos or Tobas.

In 1810 there were 22 Missions (stations), with a population of 23,936 souls. The following notes give a brief account of the present Missions:—

**Caiza** (lat.  $21^{\circ} 47' 30''$  S., long.  $64^{\circ} 56' 59''$  west of Paris, height 551 metres) is the capital of the province of the Grand Chaco Tarija. It has 1,422 inhabitants (802 men and 620 women), of which 342 are whites, 657 mixed, and 354 Chiriguanos; 108 persons can read and write.

**Chimeo** ( $21^{\circ} 14' 7''$  S. and  $65^{\circ} 16' 10''$  W., height 1,075 metres, distance from Tarija 200 km. N.E.). It is an administrative canton belonging to the province of Salinas. It has at present 423 inhabitants, of which six only are whites. The Mission is described as being in a sad condition, being very confined by hills and forests, and the water is of poor quality.

**San Miguel de Itau** ( $21^{\circ} 22'$  S.,  $65^{\circ} 29' 50''$  W.). This Mission stands at the head of a narrow valley, well supplied with good water. It has suffered since its foundation with various alternatives, and to-day has only 100 inhabitants. It is 270 kilometres from Tarija.

**San Roque de Aguiar** ( $21^{\circ} 42' 10''$  S.,  $65^{\circ} 8' 50''$  W., height 778 metres). It is situated in an advantageous position at the base of the foot-hills of the great plateau overlooking the immense plains of the Grand Chaco, and has abundant supplies of water. The population, however, though in 1883 numbering 651 inhabitants, in 1900 was only 218, all Indians.

**La Purísima de Tarairi** ( $20^{\circ} 5' 50''$  S.,  $64^{\circ} 37' 19''$  W., height 662 metres). It has a picturesque and healthy situation, and is to-day one of the most prosperous and best established of the Missions. The population was returned by the 1900 census as 1,063, though it is said to reach 1,500. It belongs to the province of the Grand Chaco, and is 440 kilometres from Tarija.

**San José de Tigulpa** ( $20^{\circ} 55' 16''$  S.,  $64^{\circ} 34' 59''$  W.). The population in 1900 was 769 inhabitants, and stands, like the last, at the foot of the slopes of the great plateau. It belongs to the province of **Acero**, Department Chuquisaca, and is 465 kilometres from Tarija.

**Machareti** ( $20^{\circ} 49' 58''$  S.,  $64^{\circ} 33' 59''$  W., height 771 metres). It is situated 470 kilometres from Tarija, near one of the lateral ranges of the western Cordillera. It has a population of 2,794 inhabitants, all Indians, and is the last Mission established by the Colegio de Tarija.

**San Francisco Solano** ( $21^{\circ} 15'$  S. and  $64^{\circ} 40'$  W.). It is situated on the left bank of the Pilcomayo, 415 kilometres from Tarija. Its population is 623 souls.

**San Antonio de Padua** is situated on the right bank of the Pilcomayo, facing the latter, and has 649 inhabitants.

## II.—COLEGIO DE SAN JOSÉ DE TARATA.

This Franciscan convent was founded in 1796. It is situated in a beautiful locality, and has a library and a handsome church. The Missions of the Fathers here work among the Guarayo and Neofito Indians of the countries of these names, and they are situated between latitudes  $15^{\circ}$  and  $16^{\circ}$  S. and longitudes  $65^{\circ}$  and  $66^{\circ}$  west of Paris. The following are the principal Missions:—

**San Francisco de Yotau** ( $15^{\circ} 45' S.$  and  $65^{\circ} 40' W.$ ). It belongs to the province of Velasco, Department Santa Cruz, and is 350 kilometres from the city of Santa Cruz and 915 from Tarata. It has to-day 644 Guarayo inhabitants.

**Ascencion** ( $15^{\circ} 34' S.$  and  $65^{\circ} 46' W.$ ). This Mission was founded in 1826, and is composed of families of Guarayos, Crucenas and Chiquitanas. It is the largest among the Guarayos, and is situated on a hilly prominence almost covered with palms, enjoying an agreeable temperature and healthy climate. The town is extensive, and the population is 4,800, of which about 500 are whites.

**Urubichá** ( $15^{\circ} 20' S.$ ,  $65^{\circ} 41' W.$ ). It is situated south of the Rio Blanco, at a distance of 985 kilometres from Tarata. It belongs to the province of Velasco, Santa Cruz, and has a population of 1,128.

**Santa Cruz de Yawarú** ( $15^{\circ} 15' S.$  and  $65^{\circ} 49' W.$ ). This station occupies a picturesque position on the banks of a beautiful lake. It has a flourishing commerce in sugar and rice with the Mojos. The population in 1900 was 1,389 souls.

**San Pablo** ( $15^{\circ} 25' S.$  and  $65^{\circ} 51' W.$ ). Population 600 souls.

Besides the above the College of Tarata maintains many more of minor importance which are dependents of the others. The last, founded in 1904, is Chimoré, in the Department of Cochabamba.

### III.—COLEGIO DE SAN JOSÉ DE LA PAZ.

The first Missions in the province of Apolobamba were founded by Franciscan friars of the province of S. Antonio de Charcas in the seventeenth and eighteenth centuries. In 1837 they were taken over by the missionary priests of the Colegio de la Paz. The following are the most important of the Missions:—

**Jesus de Cavinassas**. This Mission, since its foundation in 1810, has taken up different centres, owing to the hostility of the barbarous tribes, until finally it took up occupation on the right bank of the Rio Beni at a camp called Huanay ( $12^{\circ} 40' S.$  and  $69^{\circ} 47' W.$  west of Paris). The Indians of the district belong to the Cavineños (Tasanas), Toromonas and Pacaguaras. The distance from La Paz to Cavinassas is 895 kilometres.

**San Antonio de Ixiamas** ( $13^{\circ} 32' S.$  and  $71^{\circ} 33' W.$ ). The site of this Mission is on a beautiful plain on the banks of the Rio Itaca. It is surrounded with forests, and has a healthy and temperate climate. The Indians are Guarayos, Pacaguaras, Toromonas and Araonas. Ixiamas has 350 inhabitants.

**Tumupasa** (latitude  $14^{\circ} 8'$ , height 640 metres). It is situated on the slopes of the plateau overlooking the plain watered by the Rio Beni, and belongs to the province of Caupolicán, La Paz. Language, Tasana; population, 874; distance from La Paz, 733 kilometres.

**San José de Uchupiamonas** ( $14^{\circ} 6' S.$  and  $71^{\circ} 50' W.$ , height 752 metres). This Mission is situated near the Rio Tuichi, and is one of the most important points for the traffic between Apolo and the villages of El Beni. It has a population of 300 souls, and is 865 kilometres from La Paz.

**Santa Ana de Beni** ( $15^{\circ} 29' 32'' S.$ ,  $69^{\circ} 47' W.$ , height 402 metres). It has a rather unhealthy situation. The inhabitants, all of whom are Mosetenes, number only 100. It belongs to the province of S. Yungas.

**Concepción de Covendo** ( $15^{\circ} 46' S.$ ,  $69^{\circ} 20' W.$ , height 522 metres). It is situated on a hill on the banks of the Rio Beni at the point where the Rio Covendo joins. It has a good climate. It contains 150 inhabitants of the tribe of Mosetenes. Covendo belongs to the province of S. Yungas.

## V.—COLEGIO DE SAN ANTONIO DE POTOSÍ.

The Franciscan convent of Potosí was founded in 1547, and promoted to Colegio de Propaganda Fidæ in 1853. It commenced the same year Missions among the infidels of the province of Acero, Iguémbe, the first station, being established in 1870. From this place, which is right among the savage tribes, diligent efforts were at once begun to reduce the Chiriguanos to the dominion of the Church. The following are the important Missions:—

**Iguémbe** ( $20^{\circ} 35' S.$ ,  $64^{\circ} 51' W.$ , height 875 metres). The growth of this Mission was from its commencement continually hindered by the attacks of savage hordes of Chiriguanos, who were, however, always "repulsed and humiliated." It has 716 inhabitants and a flourishing commerce.

**Parapeti Grande** ( $19^{\circ} 58' S.$ ,  $60^{\circ} 32' 45'' W.$ ). This station is situated on the banks of the Rio Parapeti in an advantageous and picturesque position. It has a population of 4,448, consisting of whites 802, mixed (cholos) 803, Indians 2,582, negroes 3. The Mission was founded in 1793 by Padre F. del Pilar, who built a church and gathered 70 families of Chiriguanos round him. In 1799 it numbered 786 souls, and was the same year destroyed by the savage tribes, who razed it to the ground. It was restored in 1802, and in 1810 had a population of 3,211, but was again destroyed by the Tobos and Chiriguanos. From that time there was continual resistance by the natives to the introduction of fresh priests until, in 1870, Padre F. Solano, assisted by the military authorities, again founded the Mission; but the opposition proved so persistent that the place was abandoned in 1880 and given over to the care of the Bishop of Santa Cruz. In 1903 the Mission was again begun.

**S. Pascual de Baicobo** ( $20^{\circ} 45' S.$ ,  $64^{\circ} 45' 15'' W.$ , height 530 metres). Forty kilometres to the south of Iguémbe is the valley of Huacaya, and it is here this Mission is situated. As in the last, so also here there was persistent resistance from the Indians to the formation of a Mission station, and, though founded in 1765, it was not finally established till 1875. It has 496 inhabitants.

**Santa Rosa de Cuevo** ( $20^{\circ} 38' S.$  and  $65^{\circ} 42' W.$ ). This Mission was not founded till 1887, and the church finished in 1892. It is considered because of its position the key of the east and the strategical point for the conquest of the savages that people the plains as far as the river Paraguay. It was assaulted in 1892 by hordes of savages, whose object was to reduce it to ashes, but was saved by the Government forces. Its population in 1900 was 2,196, and since has been placed at 3,000.

Two other smaller Missions, San Buenaventura de Ivo, near Cuevo, and Yumbia, in the Iguémbe canton, are of recent date.

It will be seen from the above account that, though the Missions of the Roman Catholics have been working strenuously during years gone by, the subjection of the Indians is not by any means complete. Though some appear easily amenable to their instruction, yet on the plains bordering both west and north of the plateau there are still tribes, or portions of tribes, who resist all attempts at bringing them under the wing of the Church. It is, however, quite apparent that the Roman Catholics have secured the important points of approach from Bolivia both on the west and the north.

## PROTESTANT MISSIONS.

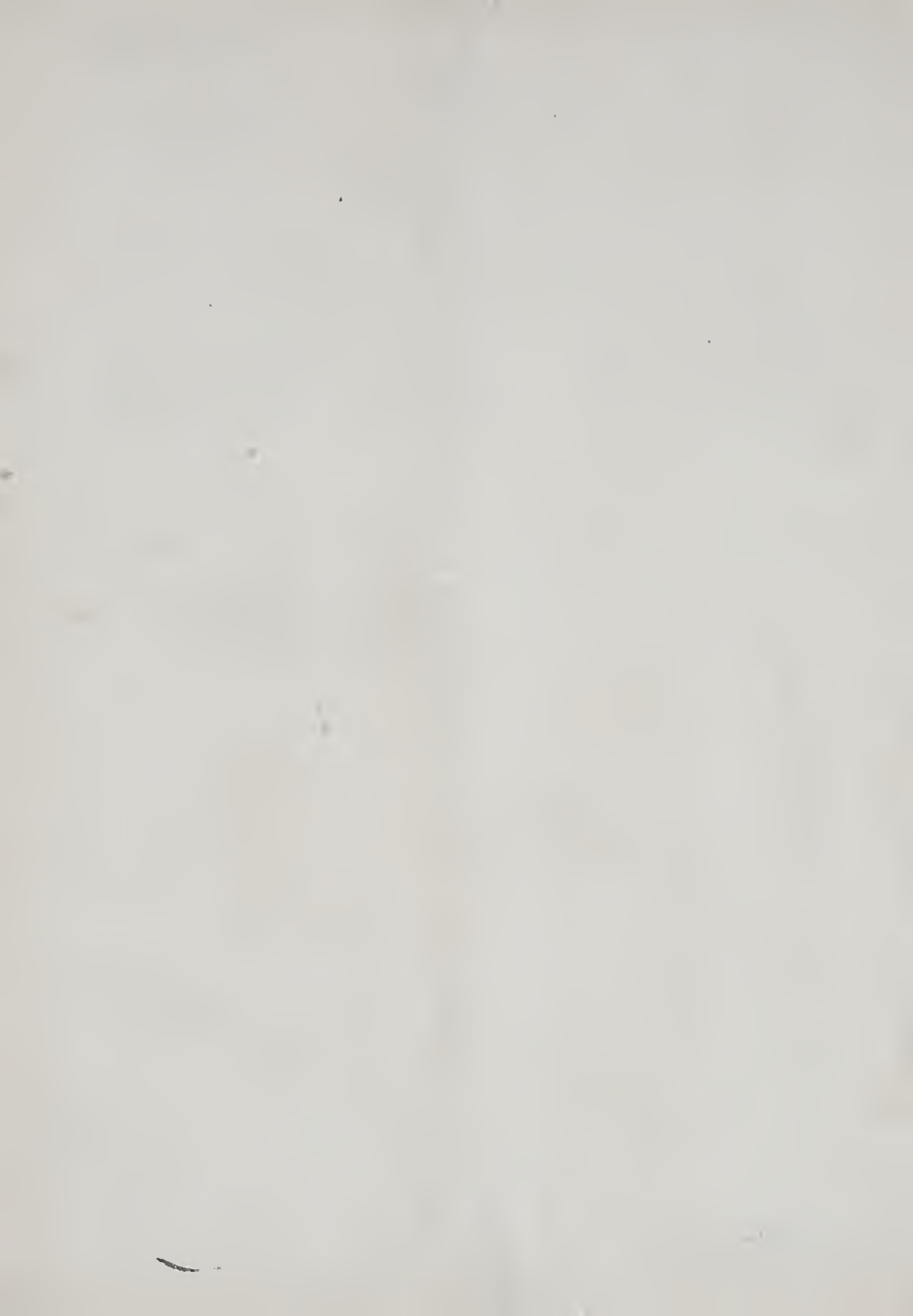
**The Canadian Baptist Missionary Society.** This Missionary Society has stations in La Paz, Oruro and Cochabamba, and is the only one doing any work of note among the Indians.

Mr. A. B. Reekie is the minister of La Paz. He has usually a congregation of about 50 persons, most of whom belong to the mixed type of Bolivians. At La Paz there is also a Wesleyan minister, and the English services are held in the Wesleyan chapel, and taken alternately by the two ministers. The work appears to be limited to preaching in the chapels named.

At Oruro, where Mr. Mitchell is minister, there are two small chapels, where services are held every Sunday. They are all in Spanish, Mr. Mitchell having found it impossible to get together an English-speaking congregation, though there are many such mining men in the district. Mr. Mitchell has also the assistance of a native colporteur, who preaches in various parts of the city to the Indian population in their native tongue of Quechua, and also travels about the country selling copies of the Scriptures in Spanish and a translation of St. Luke's Gospel in Quechua. There is also a missionary working at San Pedro, Cochabamba, among the Indian population. Unlike the ministers previously referred to, he has suffered a great deal of opposition from the Roman Catholic priests, who threatened to bring in the wild Indians and kill the missionary and his family. The authorities, however, called the priests together and reminded them that if they did they would kill not only the missionary but all the whites, and advised them to keep quiet.

Besides the above there are some American gentlemen who are endeavouring to open farms, with the object of teaching agriculture and trades, and at the same time to instil into their minds a knowledge of the Truth. So far, we believe that nothing has actually been done, and certainly not by any of the Missionary Societies.





Already sinister reflections are expressed concerning those institutions which have shown a readiness to submit to a change in the disposition of their charters in order that the imputation of "sectarian" control and influence may be set aside. Not only is the severance in these instances of the historic relation between the college and the religious body that founded and nurtured it, open to serious ethical objection, but it may be unhappily construed by many friends and patrons of these institutions as a sacrifice of principle for monetary gain. Controversies are thus provoked and college constituencies are likely to be weakened.

It is a misfortune that Mr. Carnegie in carrying out a great purpose for the betterment of the teaching body in the country cannot bring himself to see that neither religious influence nor religious control is an element to be feared in the development of higher institutions of learning. On the contrary, an element certainly to be viewed with alarm is the building up of an immense fund for educational achievement the benefits of which are rigidly limited to those institutions in which *ex professo* Christian influence is debarred from the academic and administrative policy prevailing. No doubt this is the motive underlying the contention of a speaker in the recent Chicago Conference of the Pan-Presbyterian Alliance, that no greater enemy to Christian teaching exists to-day than this same Carnegie Foundation.

### The Christ of the Andes.

During the past week an effort was made by AMERICA to locate the authorities for the statements put forth during the recent convention at Rochester, N. Y., of the body called "The Student Volunteer Movement" concerning religious and moral conditions in South America. This Rochester gathering was the "quadrennial convention" of the "Volunteers," and its "message to the students of North America," according to John R. Mott, chairman of the executive committee of the "movement," was to summon "the three thousand representatives of the seven hundred leading institutions of higher learning in North America, and through them their fellow students, to face an absolutely unique world situation." Mr. Mott, who lives in Montclair, N. J., is also the itinerant and foreign secretary of the national board of the Young Men's Christian Association. According to his remarks, and what was said during the convention by several other leading delegates, this "unique world situation" consists chiefly in "a demand for university men in the diplomatic, consular, civil, military and naval services, and in the commercial and industrial enterprises as well, to devote themselves with like missionary motive and consecration to Christianizing the impact of Christendom on the non-Christian world." His executive committee report gives this further explanation: "There is a large and growing demand for American and Canadian students, both men and women, to go out to different parts

of the non-Christian world to teach in government schools and colleges and in other non-missionary institutions. Scores of our fellow-students are now holding such positions in the Philippines, in Japan, in China and in Latin America. The demand for such workers will increase; hundreds will probably be required within the next few years. Such teachers, outside of the classroom, in the several hours each day at their disposal, have a wonderful opportunity to expound and illustrate the teaching of Christianity among those over whom they have won such large influence in their regular work, and to help the missionaries in many other directions."

The inclusion of Latin America among the "different parts of the *non-Christian world*," in which this proposed turning of government officials into adjuncts of proselytizing missions, will be noted. The record of the Rochester convention also shows that the star-performer in regard to Latin America was Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, who began his oration on "Our Spiritual Obligation to Latin America" with the assertion: "In setting forth conditions in South America, we are not provoked by any attitude of hostility or prejudice in regard to the Catholic Church." An analysis of what he continues to say fails to show any sincerity in this protestation of honesty. He starts out with a wail: "Latin America, especially South America, is a country of appalling illiteracy," and then, like all his ilk, is moved at once into groans and lamentations over its moral corruption, especially of the clergy. The infamous assertions he makes against the latter he bolsters up with: "I will not here express my own judgment but read to you from the pastoral letter of the bishop of Caracas in Venezuela;" and as this is not enough he adds: "Let me quote from the letter of the Pope to the Clergy of Chile."

A formal report of that Rochester convention has been sent out to the press, in a broadside sheet, from F. P. Turner, General Secretary of the Student Volunteer Movement, which has its office at 125 East 27th Street, this city. When a representative of AMERICA asked there for the documentary confirmation of Mr. Speer's assertions all responsibility for them was disavowed, and the query was referred to him personally. At Mr. Speer's office, in the Board of Presbyterian Missions, 156 Fifth Avenue, it was stated that Mr. Speer was now in Scotland on his missionary work, and would not be back for a month. His representative was asked if copies of the alleged letters of Bishop and Pope that he mentioned in his address could be seen, or the name of the bishop given, and the answer was a negative. This matter belonged to Mr. Speer personally it was stated, and he had taken the precious documents with him to Scotland. All that could be remembered about them was that they had been sent to him by one of his fellow missionaries in South America, and had been translated, but it could not be recollected "whether they were in Spanish or Portuguese."

Mr. Speer, who deals principally with Argentina and Chile in his diatribe, says: "I visited myself eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply."

It was hinted at the outset that this man only protested honesty to make dishonesty effective, and we think we need go no further to justify such a harsh conclusion. He is talking of the country, and the people, where the Catholic Bishop Benevente, of San Juan de Cuyo and the Catholic women of the Argentine raised to the amazement and admiration of the whole civilized world, 14,000 feet high, on the summit of the Andes, the most remarkable and famous monument of modern times to the triumphant risen Christ: *El Cristo de los Andes*, the colossal statue of Christ blessing the world, that the opening of the present century saw erected, with the imperishable granite of the Andes as its base, to seal the compact of peace between Argentina and Chile. The Carmelite, Juan Antonio de la Virgen María, the last Bishop of Caracas, was elected in 1792. A letter of his *would be* precious.

### An Unnecessary Gathering of Skirts

Margaret Deland, the novelist of "Old Chester," writes about the "New Woman" in a current magazine. She opposes woman suffrage principally because "we have suffered many things from Patrick; the new woman would add Bridget also." The main force of Mrs. Deland's argument lies perhaps in what it implies rather than in what it expresses. Mrs. Deland assumes an air of superior detachment and masculine wisdom all through her article; and yet, at the first opportunity, enlightened woman that she is, she succumbs to the feminine weakness of little parochial prejudice and snapping, uncompromising condemnation careless of insult. It is unnecessary to point out that the Bridgets have, at least, too much sense of humor to indulge in the unbecoming vagaries of the "New Woman"; and that the ordinary citizen would sooner trust his political fate and civic welfare to uneducated Irish wives and mothers than to the shrieking Mrs. Jellabies of modern politics and sociology. Moreover, Mrs. Deland might find food for thought in a careful perusal of criminal calendars. In all the recent exposures of political corruption, in Pennsylvania, Minnesota, New York, the names that one reads in the accusing headlines of the newspapers recall the Mayflower more urgently than the shamrock. This observation holds true for nearly all the great scandals in our political history. The New Englander may have distinguished himself as a man of wealth or culture; but his morals, even in politics, do not make it safe for his virtuous sisters to be insistent on his political impeccability at the expense of other nationalities.

### French Flood Subscriptions

On February 13, *Le Temps* published a detailed list of subscriptions received at its office from French citizens and other residents of France, Alsace-Lorraine and Frankfort-on-the-Main. This was the twelfth list, amounting to 145,594 francs, and bringing the grand total up to 1,308,890 francs. Most of the contributions to the twelfth list are small sums, though there is one person who subscribes four thousand francs. The "Syndicat de la Presse," to which *Le Temps* hands over the amounts received, had already, on February 13, distributed 2,571,063 francs. M. Briand had, at the same date, received, among other donations, twenty thousand francs from the Chicago International Harvester Company of America (Chicago), one thousand francs from Archduke Eugene, five thousand francs from M. Hennessy of Cognac, one thousand francs from the archpriest, Maltzow, chaplain of the Russian Embassy in Berlin; fifteen hundred francs from the Société des Quais of Constantinople, five thousand francs from M. Max Lust of Berlin, from the American Chamber of Commerce and other contributions sent to the American Embassy in Paris (second installment) two hundred thousand francs, from the Lombardy Savings Banks one hundred thousand francs, from Madrid twenty-five thousand francs, from the Canadian Parliament 258,647 francs, and two remittances aggregating 503,550 francs from the Lord Mayor of London, whose total subscription then approached one million and a half in francs.

What the superstitious of olden times attributed to comets is always an agreeable topic with some. The superstitious of to-day who consult mediums and believe in charms and luck have an opportunity of connecting Halley's comet with British politics. Dr. Turner, Savilian Professor of Astronomy, Oxford, mentioned in a lecture that just before its return in 1835, Parliament was dissolved; it has been dissolved before the return of 1910. At the former dissolution the supporters of the Liberal Government numbered 514; at the latter they were 513. After the former election they were 385; after the latter, 397. At the former dissolution the Opposition numbered 144; at the latter, 157. After the both elections it returned to Parliament numbering 273. In 1835, with a nominal majority of over 100, the Liberal Government was weak in the House on account of internal dissensions; the same is the case in 1910. Gradually it improved its position; and in the next election, 1837, gained command of the House. The modern superstitious will, perhaps, be on the watch to see if the parallel is carried out to the end.

The Council for Medical Education of the American Medical Association says that of the 133 medical schools in the United States 68 fully reach the standard of the Association, 37 need improvement, and 38 fail to satisfy.

# Quarterly Letter

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Los Angeles, California, April 1, 1910.

Beloved Co-workers:—In the great sorrow which has come to us in the sudden departure of our loved Eva to be with the Lord, you will I am sure be rejoiced to know that our gracious God has not permitted the “deep waters” to overflow us.

Eva was one of those rare characters whom everybody loved. She had no enemies, because she gave no offence. She loved Guatemala far more than America. She loved the Mission work. She loved her 40 little Sunday school children. She loved her husband, her sister, her grandmother, her parents, the Believers. She dearly loved her new home. She loved the animals, her pets. In fact she seemed to love everything and everybody. She was never too tired even after a laborious day to write a goodly number of letters on her typewriter, or reproduce some useful Bible lessons to send them out to the workers in the out-stations. She never complained, but was ever a willing obedient, joyful helper to us in the service of our Lord. Notwithstanding our great love for her and her seemingly indispensable usefulness, there has been no resistance in our hearts to the Sovereign will of God in taking her

to a higher sphere. Among her last words, after giving her husband and only sister, a parting message, for themselves and one to Mary for her grandmother and father and mother in the States, she said: 'I know I am saved, I never have done much for the Lord, but then you know we are not saved by works.' (Dear darling Eva how little didst thou know of thy manifold labours for Jesus). Then she prayed and said: "Lord Jesus receive my spirit."

Dear, noble Mary, frail in body, caring for the home, looking after many details of the work, nursing her sister day and night during the seven or eight days of her illness, then left alone for more than a month before her mother could reach her, suffering from weakness and severe palpitation of the heart, who but Jesus will ever know how much she endured, yet in all her loneliness and suffering she wrote us cheerfully, speaking especially of the grace and mercy of God.

After waiting very definitely upon the Lord it seemed to both Mrs. Bishop and myself that it was His will for her to hasten back to Guatemala, though not yet strong, and for me to remain a while longer in the States.

At first grief and emotion would overcome our heart, but I said "Lord I will dry my tears and go forward." A few days later in my consecutive reading of the Word (my daily custom) God gave me this verse, "Refrain thy voice from weeping and thine eyes from tears for thy work shall be rewarded, saith the Lord." More and

more He is teaching us the lessons we need so much to learn and is strengthening us "with all might according to His glorious power unto all patience and long-suffering with joyfulness." Already we have been enabled by His grace to comfort others with the comfort wherewith we ourselves have been comforted of God.

To our dear Rope Holders and friends who have prayed for and written us and our Mary such kind and helpful words of sympathy and to the missionaries and friends in Guatemala who rendered such invaluable help in a time of need we can only feebly express our appreciation and commend them to our faithful Father-God who will not forget their kindness and labour of love.

The young husband was so overcome by grief that he did not eat or sleep for a week. But the Spirit of God soon taught him that there was comfort for him and turning to the Word he was soon studying it with more purpose and interest than ever before. And now when Mrs. Bishop is inclined to be sad he says, "to the Word of God." That is the only way to overcome.

I have an intense yearning for the health necessary in order to go back to my field of labour to again preach the unsearchable riches of Christ, to a people Rome blinded, who are in darkness as gross as any in distant China, Africa or India. One's heart is made sad by the lack of interest on the part of many in sending the Gospel to the latin races and especially so by the report of an address by Mr. Robt. E. Speer, Secretary of the Presbyterian Board of Foreign

Missions, delivered at the Rochester Convention of the Students' Volunteer Movement in which he states that he regards the Catholic church in the United States as a mighty force for good. Mr. Speer had just returned from a trip to South America, but he saw nothing that led him to speak of the lost condition of the people and of their need of the Gospel of grace, that Paul preached, in order to be saved. He thinks missionaries should be sent to South America to reform the Roman church, by working in fellowship with or alongside of her priests. Does Mr. Speer ignore the fact that Rome only gives her people a crucifix instead of the saving truths of Calvary? Does he not know that Rome denies her people the right to read the Holy Word of God? Does he not know that Rome substitutes dead sacraments in the place of the life-giving and life-sustaining power of the Holy Spirit? Does he know nothing of the diabolical priestcraft which Rome has substituted for the priesthood composed of all true Believers? One has said "If the message excludes grace or mingles law (works or sacraments) with grace as the means either of justification or sanctification (Gal. 2: 21, 13-.) or denies the fact or guilt of sin which alone gives grace its occasion and opportunity it is "another" Gospel and the preacher of it (be he priest or missionary) is under the anathema of God" Gal. 1: 8, 9.

In all of my fourteen years work in Central America where the conditions are identical with those of South America, I have never found one

of our converts who believed that Rome had ever given to them while under her teaching, one single ray of light as to God's way of Salvation.

These are days when those who believe that a man must be born again in order to enter the Kingdom should cry out to God in prevailing prayer that missionaries be sent to Catholic lands with an *unmixed* Gospel.

In these times only big things are likely to attract the attention of the masses of professing Christians. Therefore it is imperative that a number of true Christians should give largely if not exclusively of prayer, effort and means to Faith Missions and small fields like Central America.

Just now much prayer is needed for the Central American Mission so wonderfully honored of God in its twenty years of existence. Mr. McConnell, the pioneer missionary after twenty years of good work in Costa Rica is here with his family, he himself in a sanatorium for consumptives. Mr. Bender and family from Salvador are at Upland some 40 miles from this city, both he and his good wife being in poor health. Mr. Toms and family of Guatemala will soon be in Kansas on a furlough. I myself, am still unable to do much active service and am still undecided as to when I should return to Guatemala. Intercessary prayer for the sick missionaries, for their needs while on furlough, for new recruits and for those on the field, and for the faithful native workers in whom under God, the greater hope lies for the evangelization of Central

America, is imperative lest the fruitful work of twenty years be slackened and the thousands yet untouched who are as needy as the pagans of Africa pass into eternity without God and without hope.

Letters from Guatemala City speak of new interest on the part of the Believers of unusual power in the preaching of one of the native workers, and of sinners being saved. (These are things for which we have been definitely praying). One of the native preachers in an out-station has been preaching from the chapel window to as many he says as 500 in the street. The blessing of the Lord is upon our Indian evangelist and a number of the Cachiquel aborigines have been converted.

We have just learned of the death of the poor blind rope maker at Tegucigalpa, Honduras. He was saved on our first visit to that city some twelve years ago and for some time he was so far as we know the only Christian in all those parts. Out of his small earnings of about \$3 per week, he paid someone to read to him the Scriptures. As time went on he induced others to come and listen, and when he died some months ago he left 15 who had come to a knowledge of salvation through his testimony and the reading of the Word of God. There seems to be a wide open door at Tegucigalpa. Where is the missionary who will enter it?

It has been a pleasure to us to renew the fellowship of nine years ago with dear Bro. Robt. Grant and people of this city, but as we

have gone in and out of his quiet home and the meeting we have missed the saintly presence of his wife who went to be with the Lord some-time ago. At 2827 Hyans street, Mr. Grant has a splendidly equipped printing office from which he has sent out in almost unlimited quantities a constant stream of sound Gospel literature in many languages to almost every mission field on earth.

For many years I have been in the closest touch with Mr. R. D. Smith of the Los Angeles Bible House, 524 Lissner Building, and count it a special favor from God to be privileged to rest and to be made to feel so welcome in his quiet home so hallowed by prayer and spiritual influences. The Bible House has been raised up of God as a special agency to help the long neglected Spanish mission fields and during the last few years they have sent forth almost gratuitously millions of their underscored Spanish Gospels and Testaments. Besides the distribution of these portions and great quantities of Gospel tracts, they are constantly translating some of the good things which the English-speaking Christians have enjoyed for years and are placing them in the hands of Spanish converts throughout the world. They are receiving continuously letters from missionaries in Spanish fields expressing their appreciation of such helpful literature.

We have been permitted to frequently meet and consult with our good Brother T. C. Horton of the Bible Institute, an old friend of twenty years ago. He with his corps of some 25 helpers, is

doing a progressive and fruitful evangelistic work in this city and vicinity, besides the preparation and instruction of new workers at the Institute.

We have become better acquainted with Pastor A. B. Prichard of the Central Presbyterian Church and have come to know a few others who, like him, are standing firmly for the foundation truths of the Old Book in these days of increasing apostacy.

I had thought to leave here early in April going to Dallas and Paris, Texas, but a letter received from Mrs. Bishop in which she says that on account of the continued heart trouble it may be necessary for Mary to leave for awhile the high altitude of Guatemala City and come to me for a rest. In this I am fully cast upon the Lord and am awaiting His leading. As I am unable to say where I will be, I would ask any who desire to communicate with us to address me in care of Judge D. H. Scott, Paris, Texas, who in case I am not with him will always know my address and promptly forward my mail to me.

Coveting greatly your prayers, I am in Him for whom we wait and greatly long,

Yours Very Sincerely,

A. E. BISHOP.



# The Messenger

ORGAN OF THE GUATEMALA MISSION

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Vol. I.

GUATEMALA, APRIL, 1910.

No. 11.

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## The Gospel and Social Life.

TWO concrete examples will serve to illustrate the power of the Gospel in the lives of the people among whom we work.

A short time ago a man came into our services to see if the hard things that the priests say about us were actually true. God touched his heart in that service, and he has been a regular attendant since. He was in Sunday School Sunday morning with four of his children. At the close of the Sunday evening service, he asked for a private conference in which he told me that he had never been married, and asked me to advise him how to be legally married to the mother of his children. This is such a common inquiry that I could easily advise him.

He said that while he was a Romanist and idolater, he never thought that it was wrong, but now he sees the awful sin of living in adultery. It was pathetic to listen to him while he told of his past, but joyful to see the look on his face when he said that he desired to accept Christ and have His blessing on his home, and to remove, as far as possible, the disgrace from his children. This is simply one of

thousands of such cases in this land. At the next service which I conduct I am to perform the religious part of the marriage ceremony for another such couple.

Another example is that of a woman who began to attend our services a few weeks ago. She was present at our last service with three of her children. She too has been living in sin, and her husband has recently abandoned her for another. When Mrs. Allison planned to call on this woman a few days ago, she said that she was ashamed to have Mrs. Allison come to see her, as she keeps a saloon. She thought that her business was all right before she heard the Gospel, but now she knows that it is sinful.

We come in contract with such things daily. Romanism does not seem to have done much toward purifying the lives and business of these people. It is simply wonderful to see the effect of the simple Gospel on their lives, when they come to understand its life-giving truth.

Dealing with such cases is a work that is simple and unobserved, but we believe that it is a part of His redemptive work and will count throughout all eternity,

## The Cry of the Children.

**C**HILDREN! How they swarm in Guatemala! Come with me out into the streets. Is this the childhood of a Christian land? Nay, the terrible words written of heathenism are true of Guatemala, — "Children are spawned, not born. Motherhood is a negligible quality. There is no blossom in its child-life; and it has produced more craven-hearted men and women than are to be found any where outside of pagan countries."

Look about you? Disease and dirt are rampant and—oh, the pity of it!—children are here—children, God's gifts to our poor world, smiles from His face. They appear happy? Yes, for they are still very young, but never will they know what life might have been, and soon its bitterness will begin to eat into their hearts.

Mothers of only fifteen and sixteen years of age frequently have sturdy babies. Beneath the dirt are pleasant little faces. In spite of neglect, here are vivacious and intelligent expressions and they have loving little hearts. I should like you to realize the life of these little ones. Think of the sunbeams of your own home—think even of the children of your own city slums, and then turn again to Guatemala. Here are hundreds of children who have come into the world unwanted, lived for the first few years neglected, and then become independent, making their way through life alone. Mother is selling in the plaza.

Probably the baby is on her back, and the little ones of two and three are amusing themselves at home. Many families live with them so it matters not if mother is arrested for drunkenness or quarrelsomeness and does not come home for several days. They will find and steal enough to keep from starving and at night will crawl into the corner where the others are huddled together on sheep-skins.

But there are other children less fortunate. I have seen little four-year-old boys with babies of eighteen months on their back. I have heard the screams of child-servants, not more than six years old, who were daily beaten by their mistress. I have seen children ill and dying, for whom no one cared.

You have often heard of the sorrows of the poor child-wives and widows of India, and the tale is heart-breaking, indeed, but when have you heard of the poor girls of Guatemala, who have never been wives, and never will be, though they are mothers at fourteen or fifteen years of age?

Some facts are hard to write. All that I have written and much that is worse and cannot be written, has been going on for years, and what has our great rich church done for these little ones.?

Jesus said, "Suffer the children to come unto me." What have you done to help bring them unto Him?

Quotations from "Pern, Its Story, People, and Religion," by Miss Guinness. adapted to conditions in Guatemala with comments by

CORINNA H. ALLISON.

## Working on Newer Ground.

WALKER E. MCBATH.

IT HAS been our lot, here in Quezaltenango, to take up a work that had been begun some years before our arrival; but the city of Quezaltenango, a large enough parish as it is, is not all of our field. The department of the same name, in which we are the only missionaries, includes not only the plain up in the mountain country but extends down through the coast lands to the Pacific Ocean, including in its lower and intermediate altitudes some of the richest coffee lands of the Republic.

Into this part of our field, which has scarcely been touched by any missionary work, we made a nine days trip during the first part of February.

Our first stop was at San Juan, about eight miles from here in this same valley, where we made a number of visits in homes of people who are interested in the Gospel and eager to have us instruct them further in the way of life. At Colomba we made a stay of several days. This is not a large town but we found many open doors. We were surprised at the many invitations we received to enter the homes, and at the willingness to listen to our message. The way had been largely prepared by the immoral lives and the greed of the Catholic priests, so that we found the people ready to believe that there was need to turn

to a pure religion, and this gave us the opportunity to talk of the true Church of Christ and the un-heard-of doctrine of salvation from SIN, not salvation from purgatory on a cash basis.

From Colomba to Coatepeque, a distance of some twelve miles, we traveled through the most beautiful scenery imaginable, the big plantations being gardens on an immense scale, with high mountains for a background and tropical coast scenery for middle distance.

Coatepeque, like Colomba, is a town without church or religious service of any kind and but infrequently visited by a priest. We remained there but a part of one day and the night, but had the privilege of passing many tracts and papers and talking with some of the people.

On our way back to Colomba we met hundreds of people on their way to Ayutla, a frontier town, where there was about to be celebrated the feast of "Our Lord of the Three Falls," an image of Christ falling under the weight of the cross. We wish our people at home could see one of the drunken orgies that here mark the celebration of religious feasts. We had run into one at San Juan, drunkenness everywhere, the plaza filled with gambling wheels, and a masquerade dance being held in front of the church. Here on the road we met the pilgrims with their packages of long candles, their gambling outfits and game roosters. Many die on the road from exhaustion or drink. They were practically all of the low-

est class of Ladinos, very few Indians and none of the higher cultured class of the country.

We stopped for a while at Las Mercedes, a market town connected with a large coffee plantation, and here we also talked with some of the people about the Truth and distributed literature.

We returned to our home with a feeling of joy that we had been able to sow the seed in what seemed to be prepared ground.

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### Sturdy Begging.

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AS ROME claims to be Catholic the rattle of the money box is heard from the rising of the sun to the going down of the same. The "Monitor," (organ of the Archbishop of San Francisco,) published the following as part of an editorial in its issue of a recent date.

"What awful sounds of pain, what terrible wailing is that which falls upon our ears: 'Oh! wife, what I suffer! Oh! son, oh son, will you not relieve your poor father? Oh! wife, why so neglectful? In life you thought nothing too good for me, you were all attention, you gave me a grand and ostentatious funeral, you covered my grave with the choicest and most expensive floral pieces. The attendants at my funeral could hardly prevent you from casting yourself into my grave. Yet six months have hardly gone by and your expensive mourning robes are as yet comparatively new, but you

### THE MESSENGER

Wm. B. Allison, Editor.

Apartado 174.

GUATEMALA, CENTRAL AMERICA.

THIS PAPER HAS NO FIXED PRICE.

Any who wish to help in its circulation may send the amount that seems best to them.

Our object is to circulate as widely as possible, news of the advance of the Kingdom in Guatemala. We believe that it is a praiseworthy object and are sure that you will be interested.

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TIPOGRAFIA EL MENSAJERO  
CALLEJON MANCHEN 1A

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seem to have forgotten that I ever existed. Did all remembrance of me end when you erected that expensive monument over my last resting place? Oh, see what I suffer! Not one Mass after the funeral Mass! Oh! why so cruel? Is it not partly on your account that I am now suffering such untold agonies? I gave you every comfort while I was on earth. I worked late and early that you might have everything I thought conducive to your happiness. Oh! why treat me thus so unkindly? You could hear Mass for me, you could gather our little ones around you at the close of the day and all could recite the rosary for me.' "

Then the Archbishop of Malines has announced that the late King Leopold of Belgium "merits the prayers of all Belgian Catholics."

*The Catholic.*

The above is a very warm appeal. It certainly smacks of trafficking in souls.

# THE SWEATING IMAGE IN PERU

By Rev. James Watson

**I**N November, 1906, a remarkable incident took place in Lima. The late President of the Chamber of Deputies had been a man of very liberal ideas and amongst other things became responsible for the removal of the crucifix from the table of the Chamber. In revenge the Archbishop refused him a public requiem at his funeral. The whole community was indignant and the Congress passed a unanimous vote of censure on the Archbishop. This was a terrible blow to the Romish Church, and it was felt that something special would have to be done to enable the Church to regain its prestige. Accordingly one morning the report was circulated that a certain image in El Prado Church had begun to sweat because of the ill-treatment of the Archbishop. This notice caused great excitement in the community, and hundreds of people flocked to the church to see the miracle.

El Prado Church is about three hundred yards from my house in Lima, so one morning I went to see what could be seen. There at the foot of the altar stairs was a wooden image supposed to represent Christ. It was the usual style of gaudy, tawdry idol with which Rome captivates her dupes. The image had long black hair. On its shoulder was a large cross painted green and yellow, under the weight of which the Lord was supposed to be staggering. The image was dressed in a long crimson velvet robe, trimmed with deep gold braid: it had also a large collar and cuffs of lace. On the skirt were pinned about a dozen silver medals (given in gratitude by persons who had been miraculously healed by the image!) Crowded around were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio! Dios mio!" (Oh, my God, my God!) On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and who now watched the scene with a sort of incredulous smile. Round about stood many men, laughing and sneering at the whole deception. I managed to get quite close to the image, but could see no sweat. The face was colored with a shining enamel paint, and since the image could only be seen through the smoke, vapor and reflection of hundreds of flicker-

RECEIVED

APR 12 1910

Mr. Speer

Over

Dear Mr. Speer: - I found this in the "Cristian Echo". I have no means this particular fact but it has the stamp of verimilitude to me who has lived in Peru inclined to think it genuine. I am, also, acquainted with the Editor of the Echo. And it is that P. J.

ing candles and lights, the credulous might easily be deceived. But although there was no perspiration falling from the "saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the saint," and all nicely wrapped up in colored tissue paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the Perspiring Image and the sweltering crowd, the old parish priest was entertaining one of his young confreres with wines, coffee and cake—joking and laughing, wholly indifferent to the poor deluded people at the foot of the altar steps.

Truly a faithful picture of Romanism—the painted image, the so-called miracle, the crowd of ignorant and superstitious devotees, the high class ladies smiling incredulously, the men scoffing, the busy trade in relics, and the jolly priests.

As I emerged from the dimly-lighted church into the blaze of the noonday sun, I passed a Franciscan monk in brown robe and sandals. The whole scene made me feel as if I were in a dream and had been transported to the dark days of the Middle Ages. But stepping out into the street I was quickly awakened. A telegraph messenger hurried past on his errand of haste; at the open door of a corner store I heard the faint tinkle of a telephone bell, quickly drowned by the clanging gong of an electric car as it whirled past. Looking along a side street I saw an automobile disappear in a cloud of dust, and a few steps further on there were wafted through the open window of a dwelling house the stirring strains of one of Sousa's marches on a gramophone. ~~The Neglected Continent.~~

~~The Bible House of Los Angeles, whose advertisement appears on the third page of the cover of this Magazine, has for several years been sending large grants of Underscored Spanish Testaments and Gospels to Peru. The prayers of God's people are earnestly requested that the Peruvians who read these Scriptures may have their eyes opened to the inconsistent practices of the priests, and that many may be led to a saving knowledge of Christ through the reading of the pure Word of God.—Ed. C. C.~~

(Chadron, "Limer, the City of the Kings" p. 15-17)

## Consagración á María Auxiliadora

¡Oh Santísima é Inmaculada Virgen María, ternísima Madre nuestra y poderoso Auxilio de los Cristianos! Nosotros nos consagramos enteramente á vuestro dulce amor y á vuestro santo servicio.

Os consagramos la mente con sus pensamientos, el corazón con sus afectos, el cuerpo con sus sentidos y con todas sus fuerzas; y os prometemos dirigir siempre nuestras acciones á la mayor gloria de Dios y á la salvación de las almas.

Vos, pues, ¡oh Virgen incomparable! que fuisteis siempre la Auxiliadora del pueblo cristiano, continuad siéndolo, especialmente en estos días.

Humillad á los enemigos de nuestra santa Religión y frustrad sus perversas intenciones. Iluminad y fortificad á los Obispos y sacerdotes, y tenedlos siempre unidos y obedientes al Papa, Maestro infalible: preservad de la irreligión y del vicio á la incauta juventud: promoved las santas oraciones; y aumentad el número de los ministros sagrados, á fin de que, por medio de ellos, se conserve el reino de Jesucristo entre nosotros, y se extienda hasta los últimos confines de la tierra.

Os suplicamos además ¡oh dulcísima Madre! que no apartéis nunca vuestra piadosa mirada, de la incauta juventud expuesta á tantos peligros, de los pobres pecadores y moribundos y de las almas del Purgatorio: sed para todos ¡oh María! dulce esperanza, Madre de misericordia y puerta del Cielo.

Asimismo, oh gran Madre de Dios! os suplicamos, por nosotros, que nos enseñéis á imitar vuestras virtudes; especialmente la angelical modestia, la humildad profunda y la ardiente caridad, á fin de que, en lo posible, con vuestra presencia, con vuestras palabras y con nuestro ejemplo, representemos al vivo en medio del mundo á vuestro bendito Hijo Jesús, logremos que os conozcan y amen, y consigamos por este medio la salvación de muchas almas.

Haced además, ¡oh María Auxiliadora! que todos permanezcamos reunidos bajo vuestro maternal manto. Haced que en las tentaciones os invoquemos al punto con toda confianza; haced en fin que el pensamiento de que sois tan buena, tan amable y amante, nos aliente de tal modo, que salgamos victoriosos contra los enemigos de nuestra alma en vida y en muerte, para que podamos llegar á formaros una corona en el Paraíso. Así sea.

Su S. León XIII concedió 300 días de indulgencia á los que rezaren esta oración. Decreto de 17 de Marzo de 1901.

140 May 1. Valpo Salesianos.

it. "But I see you have something else for me," he added, noticing the document and holding out his hand for it. The King read the address and declared that it gave him great pleasure, and "the audience passed off in the happiest manner"—a clear proof that Mr. Leishman was needlessly alarmed, and another indication that the Vatican is Mr. Leishman's *bête noire*.

### Catholic Records

The Bishop of Covington has been good enough to send us the Fifth Annual Report of the Catholic Record Society of England. The object of the Society is to provide for the transcribing, printing, indexing and distributing of the Catholic Records of Baptisms, Marriages and Deaths in England and Wales since the Reformation. It has published already seven handsome volumes and has three in various stages of preparation. Among its members are the chief public libraries of the kingdom and several of the United States. Of course such a society has a greater scope in England than in America; still there is valuable work to be done here, which has been left too much to individual enthusiasm and local effort. One very important lesson the managers of such societies would gladly inculcate is the advantage, not to say the necessity, of keeping our parish registers with absolute exactness. We hope the world is going to last some time yet and that, notwithstanding the prognostications of enemies, the Catholic Church in America is as yet only in its infancy. If this be so the history of the American Church is yet to be written. How grateful then will be the historians of the twenty-second century to the pastors who by their diligence shall have made their labor light!

### Mr. Speer's Washington Address

A number of letters came to us during the past week requesting AMERICA to take cognizance of an address made by Robert Speer, Secretary of the Presbyterian Board of Foreign Missions, before the World Sunday School Body at Convention Hall, Washington, D. C., May 21. In the address Mr. Speer is said to have again scored the Catholic Church of South America, declaring that "the denomination in that country was not even a Christian organization." Our correspondents would have AMERICA join in the storm of protest which the address has aroused in Washington.

To all these letters we have but one answer: we will not deal further with the Secretary of the Presbyterian Board of Foreign Missions. Why should one waste powder and shot? Months ago Mr. Speer astonished the readers of a widely-circulated magazine by a series of charges that horrified Christians, because their proved truth would have been an awful indictment of a body claiming holiness of life and doctrine as a characteristic mark of its being. The proof of the charges was de-

manded, the documents quoted as establishing the facts were questioned, and Mr. Speer was called upon to make good his assertions. We carefully went through the letters addressed to the South American Bishops by Leo XIII, and no such document as Mr. Speer quotes was found therein; we have published the direct denial of the Chilean Bishops that any such letter of reproof as Mr. Speer speaks of has ever been received by them from Rome; Catholics and non-Catholics alike, clergymen and laymen of wide experience in South America, have declared his words to be false; the very editor of the magazine in which his now notorious Student Volunteer speech at Rochester was quoted has asked in vain for satisfactory proof of Mr. Speer's accusations—and in it all Mr. Speer has preserved a silence like unto death. By reiterating his vicious falsehoods the Secretary of the Presbyterian Board of Foreign Missions will probably serve the purpose of waking up a few of the Catholics who are always asserting that bigotry and prejudice have passed from among us forever.

### Mr. Carnegie on War

The Peace Society of New York is unfortunate in its President. To preach peace is good: to do so, ignoring the causes of war and attributing to false ones the growing sentiment in favor of peace, is, in a President, to mislead those he should guide.

Mr. Carnegie's theory on the matter is, like all his social theories, very simple. Men were originally beasts fighting among themselves continually. With the gradual evolution of their nature, usually termed civilization, came a growing distaste for war and inclination towards peace. As evolution has no known limits, man must reach a state of civilization so comparatively perfect as to exclude war. As false and foolish as it is simple. The workings of our complex nature and the acts of the will which follow them, are not to be explained by simple theories, nor is it so evident that our peaceful dispositions flow from increasing virtue. Our sense of humanity has something to do with the decrease of war. What this sense of humanity is, is another question. Suffice it to say that it too is very complex, and its elements are by no means all pure virtues.

But there are other causes of man's peacefulness. One is his inordinate clinging to this mortal life because he has lost faith in immortality. Another is the refinement of sensuality, due to the multiplication of comforts and conveniences. Man is becoming infatuated with ease. Moreover, the nature of the modern battle which removes one in great measure from the excitement of the *melée* and requires him to remain in cold blood amidst unseen life-destroying agents, makes war far more terrific than it was in times past. Besides the king's fear war. They know that defeat would mean the shaking of their thrones if not the ruin of their dynasties. And Mr. Carnegie's own class, the capitalists and finan-

ciers, have their own private reasons for dreading war. They have their investments everywhere which war would imperil. To these "John Gilpins" the thought of "loss of pence" is heartrending.

The abolition of war, nevertheless, is only a dream. When matters come into dispute which are less important than the peril of war, nations will arbitrate. But quarrels must arise involving so deeply a nation's honor and existence that nothing is left it but to draw the sword in self-defence. This being so, it is a comfort to remember that war is far from being an unmixed evil. For those who perish it remains forever true, to die for one's country is noble and honorable; while out of war has come, and will come again, the rehabilitation of the social organization and the consolidation of authority. War is terrible, but it is not so much to be dreaded as the chronic evil of domestic lawlessness. War, too, is one of God's agents to punish men for their sins, a merciful agent, since it tends to bring back to Him those who in their prosperity have forgotten Him. The time is coming when the nations will learn war no more; but Mr. Carnegie and his friends are not its harbingers.

#### Number of Voters in France

Surprise was expressed by some of our readers at the magnitude of the total of voters in France as given in a recent issue. How could a population of thirty-nine millions (the latest figures available give 38,961,945 as the population of France), furnish 8,563,716 actual voters? In the first place, it ought to be borne in mind that we expressed doubts as to the correctness of those official figures (AMERICA, Vol. III, No. 6, p. 143). Secondly, the assumption on which the objection is based, viz., that one in five is the normal proportion of registered electors to the total population, though verified in certain cities, is not by any means a general rule. "The World Almanac" for 1910, p. 586, has a table headed "Number of Inhabitants, June 1, 1900, to each vote cast November 6, 1900," which applies also proportionately to electors, and in this table we find the proportion varying, through fifty-nine cities, from 2.73 at Salt Lake City, Utah, to 17.61 at Atlanta, Ga. The list is accompanied by this note: "The table shows how very wide of the mark in nearly all of these cities would be an estimate of the population made by multiplying the vote cast by any single ratio, and that this method of estimating a city's population is without foundation." Thirdly, *La Croix*, of Paris, in its issue of May 11, states explicitly that there are twelve million electors in France.

Now, eight and a half millions of actual voters, in round numbers the figure given above, represents not quite three-quarters of twelve millions, and this proportion of three-quarters is frequently surpassed in the tabulated report of the second balloting as published in *Le Temps* of May 10, which gives in each case both the number of

registered electors and the number of votes cast. For example, in the first conscription of the first arrondissement of Paris there were 12,717 registered electors, of whom 10,016, or nearly five-sixths, voted. In Gannat, Allier, out of 20,729 electors 16,243, or considerably more than three-fourths, voted. In Arcis-sur-Aube, out of 8,959 electors 7,879, or more than seven-eighths, voted. In Nyons, Drôme, nearly seven-eighths of the electors voted. Almost exactly the same proportion occurs in Beaune, Côte d'Or. It is not, therefore, unreasonable to admit that nearly three-fourths of the registered electors did actually vote in the recent French elections, especially when we remember how great were the issues at stake, and what efforts were made by all parties to secure as many votes as possible.

#### Worth Considering

The *Province* of Vancouver, British Columbia, remarks that some people complain of the long medieval ceremonies which accompany a king's accession. But these, it says, if compared with the ceremonies of initiation into a lodge, are almost as brief and as simple as a boarding-house grace.

An incident told in correspondence recently come to us may help to open the eyes of certain Americans to one reason which impels the Pontifical Court to use a prudent discretion in the matter of receiving visitors in special audience. A parish priest of Bavaria, who for just cause is under the displeasure of the ecclesiastical authorities of his home diocese, a few weeks since visited Rome. During his stay in the papal city the anti-Catholic press of Bavaria gleefully announced that he had been received in special audience by the Holy Father, adding the comment that the pontiff had been exceedingly gracious in his manner towards the recalcitrant priest. The *Kölnische Volkszeitung* caused special inquiries to be made at the Vatican and was speedily able to publish these facts. A trustworthy person at Munich had requested that the priest be granted the favor of an audience, omitting all reference to the fact that he was not *persona grata* with his bishop. On this recommendation the priest was admitted to a public audience together with a number of pilgrims then in Rome. It cannot, of course, be known what the Holy Father happened to say to this or that member of the body as he passed among the pilgrims, but it is surely unwarranted to construe this simple fact into an official approval of the priest's position in his dealings with his bishop. And is one surprised, in view of such incidents, that the Roman Court insists upon laying down stringent rules regarding those who seek its favors?

The Pullman Company's contract with the Mexican government will expire in November and will not be renewed. An order for sleeping cars for the national lines has already been placed for fall delivery.

RECEIVED  
NOV 17 1910  
Dr. Halsey.

**Extract from Minutes of B.M.S General Committee of 20th July, 1910:—**

The following Report of the Western Sub-Committee was presented, considered and adopted:—

(A) **Report of the Deputation to South America.** The Sub-Committee have received from the special Sub-Committee appointed to consider the report of the Deputation from South America, the following findings, which they unanimously recommend to the General Committee for their adoption:—

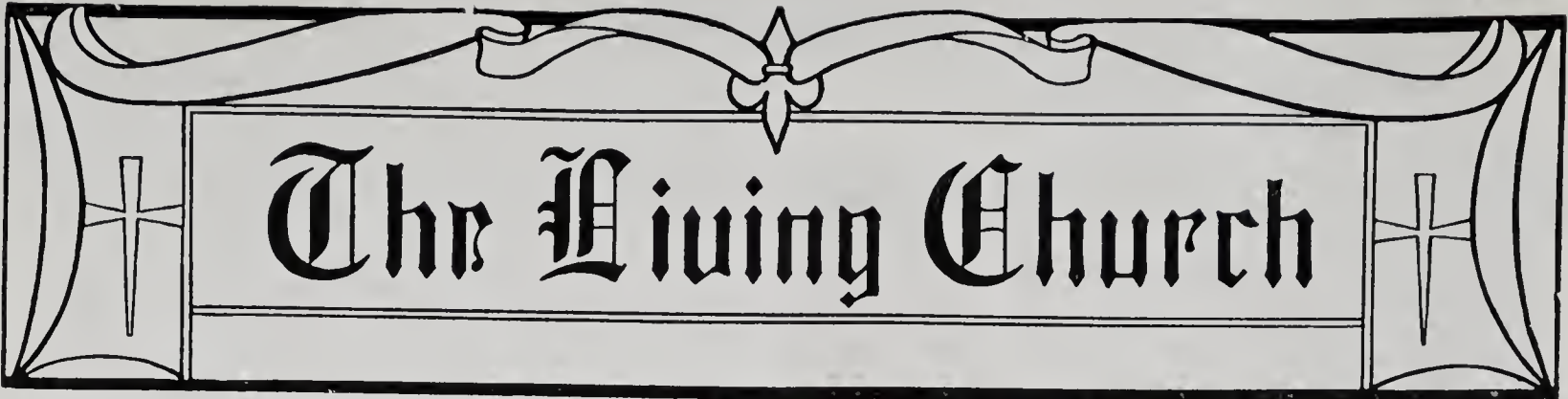
“The Sub-Committee have given very careful consideration to the report of the Deputation to South America, and have had also the great benefit of the presence of their brother, the Rev. Robert Glennie, who has given much valuable information, and in reply to enquiries has explained carefully many points of difficulty in this important matter.

“The attention of the Sub-Committee has been chiefly directed to the proposal to open up evangelistic work among the tribe of Terenos, in and about Bananal, near Miranda, in Matto Grosso, Brazil. This proposal seems to the Sub-Committee to be virtually the only one that comes up for practical decision by the B.M.S. from this report. The Terenos are an Indian tribe of about one thousand souls, quite accessible and disposed to be friendly. Mr. Glennie is of the opinion that an effective mission could be sustained among them for about £1,000 a year, and that in five years, by God's blessing, results could be achieved that would not be lost even if the Mission were not continued after that period.

“The Sub-Committee desire to express their very high appreciation of the value of Messrs. Glennie and Blake's report on South America, and of the careful manner in which the material has been collected and set forth.

“They cannot but be impressed with the need of the scattered heathen tribes of aboriginal Indians and of the essentially unevangelized Brazilians, and are moved with desire that they may be somehow reached with the Gospel message, but having in view the nature and extent of the Society's present undertakings in many parts of the world, the Sub-Committee, while commending the report to the consideration of the Western Committee, and advising that it be forwarded to the Committee of Arthington Fund No. 1, have yet come to the conclusion with the utmost regret that they are unable to see their way to recommend the adoption of a mission to South America at the present time.

“The Sub-Committee having heard that the expenses of the two expeditions to South America, undertaken at the urgent request of the late Mr. Philip Cadby, will exceed the amount of Mr. Cadby's first donation by a considerable sum, probably not less than £400, and that the second donation of £2,000 was specially earmarked for South America, recommend that Mr. Baynes be requested by the General Committee kindly to use his influence with the Executor to secure the payment of the balance of the cost of the South America expeditions from the second donation of £2,000, so that the B.M.S. general funds may not be charged with the cost of this work.



## The Living Church

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of the Church.*

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LIFE IS not long enough for worry, for regret, for envy, or for  
any of the paralyzing, crippling thoughts which sap our energy, and  
give no return. If we are to make of it what we should, every mo-  
ment should be filled with optimistic thinking, with hope, and cheer  
and expectancy.—*The Way.*

### THE COUNSELS OF PERFECTION.

FOR ST. BENEDICT, AB. C. (MARCH 21ST).

IT was an impulse characteristic of the Christian life in an-  
cient times to seek perfection by a literal obedience to those  
counsels that Jesus gave in the Sermon on the Mount; and out  
of this impulse grew the great movement known as Monasticism,  
which, under God, for many centuries was the means by which  
religion and civilization were kept alive in the world. Those  
who read history with an impartial eye are wont to dwell no  
longer on the period of monastic corruption and decay, which  
perhaps justified the suspicion with which the fathers of the  
Reformation regarded the institution, but upon the times of  
its glory, of the great services it rendered to the world and the  
Church, and of the great saints it gave to humanity; and to  
regard with sympathy and to help with prayer and alms its  
gradual revival amongst us. They would fain see the ruined  
cloisters repeople by those who seek to fulfil the counsels of  
perfection, and the silent choirs resound again with prayer and  
praise—the ancient office and the holy chant—so splendid in  
their stately beauty and immemorial association.

To St. Benedict of Nursia (480-543) and the great rule  
he devised was due the sweet reasonableness and practical  
ideals that moulded monasticism from his own day for many  
ages afterward. A noble Roman by birth, in his earliest man-  
hood he withdrew from the worldly life of the city, and sought,  
not in the deserts like the hermits of old, but in a less abso-  
lute solitude, to devote all his energies to the good service and  
worship of God. For a few years he dwelt alone in a cave at  
Enfide under the shadow of a monastery, where he wrought out  
in prayer and meditation the principles of the Holy Rule that  
should govern communities of men like-minded with himself.  
Later, in response to a fine instinct that the life of the monk  
must be one of service as well as of prayer, he planted his own  
house on Monte Cassino on the highway between Germany and  
Italy. Here he developed the great system that almost in his  
own time was to become the characteristic Religious Life of  
the Church. He had, as we have said, two ideals—work, adapted  
to the ability of the individual and directed to the service of  
others; and prayer, which was to be to that work as dew and  
rain to the soil. His was a social, almost a family, ideal, as  
nearly so as a community in which natural relationships are  
voluntarily renounced for the sake of what seemed to them a  
higher ideal, can be. Chastity and obedience were of course  
of its essence; but the ideal of poverty was applied to the indi-  
vidual rather than the community. St. Benedict himself ruled  
wisely and with an unfailing sympathy, and, thanks to the im-  
press his own wisdom and virtue gave to the Life, the Bene-  
dictine history is a glorious one almost up to the eve of the  
Reformation. Since the Counter-Reformation it has taken on  
new power in the Roman Church; and the present decade is  
witnessing an attempt to revive the Benedictine ideal in our  
own communion. The fact that St. Benedict retains a day in  
the English kalendar is a witness that our fathers did not  
mean wholly to take away from our much-shorn Church the  
ideal for which St. Benedict must ever stand.

In our age of luxurious living, of religious indifference and  
theological instability, it were folly for Churchmen not to recog-  
nize with gratitude and support by earnest prayer and generous  
alms those companies of men and women who, renouncing ordi-  
nary ties and obligations for the sake of untrammelled devotion  
to God, are by way of contributing, as no others do or can, so  
much that is necessary to the spiritual life and practical evan-  
gelization of men. They are a perpetual witness of Christ's  
power still to obtain absolute devotion, and an ever-present ex-  
ample of how greatly we need to learn and practise, whatever  
be our state, a greater purity, a deeper self-sacrifice, and a  
prompter obedience to the divine will.

L. G.

### "THE CASE FOR MISSIONS IN LATIN AMERICA."

THE title which we have placed in quotation marks above is that of an article by Robert E. Speer, the distinguished secretary of the Presbyterian Board of Foreign Missions, in the March number of the *Missionary Review of the World*. It is always somewhat of an embarrassment to take for the basis of an editorial, an article which will probably not be in the hands of many of our readers. Briefly therefore, and quite inadequately, we shall give a resumé of Mr. Speer's paper, first premising that the entire paper is well worthy of reading and careful consideration.

He observes that omission of this subject from the programme at Edinburgh has appeared to many persons to imply a criticism of such missionary activity, and to raise the question of its legitimacy. In fact, however, this omission has given the subject a prominence that its inclusion could never have secured for it. There really was no denial of the legitimacy of mission work among nominal Christians. Home mission work includes work among all classes of people, Christians and otherwise. All that the Edinburgh Conference did was to confine its scope to what the European Churches regard as Foreign Missions. Still, the omission compels us to reconsider the question of the legitimacy of mission work among nominal Christians.

He considers briefly at the outset the history of American missions to Oriental churches, observing that the Roman Catholic Church, in spite of its objection to our own missionary work among its people, does not fail to carry on a direct propaganda against these Oriental Churches, so that non-Roman work in Latin America is, at any rate, on a par with Roman Catholic work in Oriental countries. As criticism of the Churches of the Nestorians, Armenians, Greeks, and Copts, he observes that they are illiterate, their worship often was in dead languages, their polity was tyrannical, their religion was a travesty of Christianity, they were an insuperable obstacle to the evangelization of the Mohammedans. The original purpose of missions to these Churches was not proselytism, but spiritual vivification. He admits, however, that the separate evangelical churches grew up in spite of the original influence of the missions.

Recurring then to his main subject, he discusses the questions whether missions in Latin-American lands are legitimate and necessary, and answers both the questions in the affirmative. The moral condition of South American countries warrants and demands the presence of the force of evangelical religion, which will war against sin, and bring men the power of righteous life. In South America, as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth. As specifications showing their present illiteracy, he states that in spite of a brilliant upper class, many of whom were educated abroad, in Brazil the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent, as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60 per cent. In the Argentine 50.5 per cent of the population over six years of age, and in Bolivia nearly 80 per cent of the population over seven years of age, are illiterate.

He holds also that Protestant missions are justified in South America in order to give the Bible to the people. He maintains that again and again priests have burned the Bible sold by colporteurs, or missionaries, even when they were the Roman Catholic version. A few ecclesiastics have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogotà requires all who have Bibles in their possession to deliver them up to their priests. Other incidents of the same sort are cited.

He holds again that Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood, which, reluctantly, he finds to be very bad. He holds also that such missions are justified because the Roman Catholic Church has not given the people Christianity. Their religion is that of a dead man, not a living Saviour, and even the dead Christ is the subordinate figure. The central place is Mary's. He mentions having seen in the wall of the ancient Jesuit church in Cuzco, known as the Church of the Campana, the words, "Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest."

There is much more, written temperately and in no spirit of bitterness, to the same effect. He regrets especially that Roman Catholics in the United States, whose condition is so totally different from that of their co-religionists in South America, should be unwilling to dissociate themselves from the latter, but in order to maintain the unity of the Roman Church, take the ground that criticism of it in one country is equivalent to criticism of the whole. The real fact, he says, is that it is impossible to attempt any sort of work whatever in Latin America without arousing a deep antagonism from the Roman Catholic Church. He holds that the Latin-American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism, but the Christian duty of North American Christians, both Protestant and Catholic.

THE REASON why we venture upon this friendly review of Mr. Speer's article is that it is understood that the omission of the subject of missions in Roman Catholic lands was one of the conditions which the S. P. G. insisted upon before it would consent to participate in the Edinburgh conference. No doubt very many Churchmen in this country indorse that position.

The way in which the subject was treated at the Chicago missionary congress which concluded the splendid campaign of the Laymen's Missionary Movement amply demonstrated the necessity for the Edinburgh rule. The subject was treated at Chicago by Dr. Homer C. Stuntz, one of the secretaries of the Methodist board for foreign missions. Dr. Stuntz's address was an admirable example of what not to say. Turning to the files of THE LIVING CHURCH, we find the following paragraph as showing the impression which that address made upon our reporter, who, we may add, was very sympathetic with the addresses as a whole:

"This sounded perhaps the only jarring note in the whole congress. Dr. Stuntz states that 999 missionaries out of a thousand were statesmen. He is evidently the thousandth man for it would be difficult to say so many tactless things in realms ecclesiastical, political, religious, and international, as Dr. Stuntz was able to compress within twenty minutes. His idea of evangelization of the people of South America differed apparently in no wise from the work of evangelization of Hottentots, except that he felt it necessary to interject various belittling and derogatory remarks concerning the people whom he was trying to uplift. His tone was flippant throughout, and the only redeeming trait to the address was the frequent opportunities for hearty laughter. Viewed as a contribution to an ecclesiastical statesmanship, his address was worse than a failure."

We do not for one moment apply this criticism to Mr. Speer's article. There could be no better spirit shown than that which appears in his own paper, while yet he does not mince words in presenting the seriousness of the South American problem. Neither do we maintain that because men differ in regard to a subject, therefore it should not be discussed between them. The action of our own General Convention in promoting the call for a world-wide conference on questions of Faith and Order—questions upon which Christendom differs radically among its constituent parts—shows that we have no unwillingness to face such problems.

But we deem it quite important that there should be a distinct separation between movements designed to effect one purpose and movements designed to effect another. The splendid movement for the promotion of zeal in evangelizing heathen lands for Christ was one from which the differences among Christians should have been rigidly excluded. Those differences need not prevent our common consideration of the facts connected with Mohammedan advances in Africa, nor with infant marriages or caste divisions in India, nor yet with the possibilities of stimulating zeal at home. But when this splendid common ground is invaded by a discussion of the failures and shortcomings of one great branch of Christendom in one continent, the first result is that that one great branch of Christendom is absolutely excluded from the whole movement, to the serious impairment of the movement itself. The second result is that a splendid forward movement of Christianity against heathenism is diverted into a totally different movement of Christians against Christians. The third result is that the differences among Christians are such that inevitably the association of ideas compels a division of sympathy among persons who had previously been coöperating in splendid unanimity, into Protestants and Catholics. Now leaving apart all considerations of what we are accustomed to call Romanism, and all considerations relating to bad conditions in South America, there is in fact to-day a great gulf between the Protestant religious system and the Catholic religious system; a gulf which cannot be treated as a negligible factor. A better choice of speakers at the Chicago congress might have prevented the crude flippancy of Dr. Stuntz; but not even the splendid statesmanship and wide sympathy of Mr. Speer enable him wholly to do justice to Roman Catholic missions.

He is out of sympathy not only with what is distressingly sinful in the lives of those in Roman Catholic lands who profess and call themselves Christians, not only with what is pugnaciously Roman in teaching and in perspective, but also with what is distinctively Catholic. Consequently, if Catholics and Protestants are to work together to promote zeal in foreign missions, whether Roman Catholics will coöperate or not, it is at least *highly expedient* that the distinction between Protestantism and Catholicity be not raised. Catholics of the Epis-

copal Church are perfectly willing to withdraw from a movement if the majority prefer to have it represent Pan-Protestantism exclusively. None of us could object to such a movement. But if the movement is really intended to be broader than that, and if participation of Catholics of the Episcopal Church and of the Church of England is in good faith desired—and it was so represented in the movement of the past two years—it must be distinctly understood that they participate as Catholics, which they could not do if conferences such as those at Chicago or at Edinburgh are to plant themselves upon distinctively Protestant principles. And we should go even further than that. Catholics of the Episcopal Church have, unhappily, serious differences with Roman Catholics, and the exigencies of practical affairs compel those differences very frequently to be made the subject of heated controversy; but in such controversy we are on the side of the Catholic versus the Roman, and we cannot therefore, even in those controversies, act on common ground with those who are on the side of the Protestant versus the Roman and also versus the Catholic. Consequently, if the participation of Churchmen in such movements as those we are now considering is desired by the Protestant world, it must, for the most part, be conditioned, as was that of the S. P. G. at Edinburgh, upon the entire separation of the subject of Christian missions in heathen lands from Christian missions in nominally Christian lands. If Pan-Protestantism desires to combine the two subjects in a single movement, it is inevitably one that will leave the greater part of Anglican Christendom out.

IT WILL BE observed that in all of this, the legitimacy of missionary work by others than Roman Catholics in Latin-American lands is not the issue at all, though Mr. Speer appears to suppose that it is the only issue. We might entirely agree with Mr. Speer in his "Case for Latin-American Missions" and still hold that it has nothing to do with the matter which is his chief concern in this essay.

But in order that we may not seem to evade the question of Missions in Latin America, we are quite ready to proceed to a consideration of the "Case." We only ask that it be understood that this "Case" has nothing to do with the wisdom of mixing two entirely distinct questions in such movements as those which culminated in the huge demonstrations in Chicago and Edinburgh.

Anglicans have pursued a very cautious policy in regard to invasions of Catholic countries, on any pretext whatsoever. They have gone into Oriental lands with the distinct purpose of building up the native Churches, many of which are of very ancient foundation. They have thus been able to cultivate very friendly relations with the latter. The Jerusalem bishopric, which once seemed to promise new disunity in Christendom, has in fact proven a splendid bond of unity between Anglicans and Orientals. Its influence has extended with equal success among the Copts of Egypt and the Upper Nile, especially since the Suffragan episcopate of Khartoum was established. The Archbishop's mission to Assyrian Christians has been quite instrumental in strengthening and—to use Mr. Speer's expression—"vivifying" the Church of that ancient people. The Russian and American Churches have been brought into very friendly intercourse through their intimate relations in Alaska and in Japan. Mr. Speer states that the original purpose of Protestant missions in the Orient was similarly to build up the native Churches, but he also admits that "separate evangelical Churches grew up" among them; he says, "in spite of the influence of the missions." This is a very mild statement. The real fact is that in spite of much excellent work on medical and social lines, the Protestant missions among Orientals have been a serious embarrassment to the earlier ideal of strengthening the native Churches. Instead of trying to strengthen them, these missions tried to Protestantize them; and when they failed, they pursued directly aggressive campaigns against those Churches, to the serious impairment of the cause of Christianity. If Protestants had left Catholic Christians to deal with these ancient Churches, with which they were peculiarly able to enter into sympathetic relations, very much more progress might easily have been made. When Mr. Speer sees so clearly the mistakes of Roman Christendom, it is unfortunate that he should overlook the serious mistakes of Protestant Christendom.

In Roman Catholic countries, the Anglican Churches have not been able to cultivate friendly relations, simply because, as

Mr. Speer points out, any sort of non-Roman influence in them is bitterly resented and relentless opposed. English Churchmen felt it necessary to establish "chaplaincies" of their own communion in the cities of Europe, simply that ministrations might be made among their own people in such cities, who would otherwise be deprived of the sacraments and of pastoral care. Those chaplaincies have, almost invariably, abstained carefully from any form of proselytism. An Irish mission was, indeed, planted in Spain, but it was promptly disavowed by English Churchmen generally, and the Bishop thus consecrated is not recognized in the calls to Lambeth Conferences.

American Churchmen have pursued a different policy with respect to Latin-American lands. The fact that Christianity in these lands dates only from a period in which the principle of national Churches had broken down throughout the Latin communion, makes the Churches of that continent Papal missions, pure and simple. The only "jurisdiction" thus acquired is that based upon the late mediaeval or modern principle that all episcopal jurisdiction flows from the Pope. That principle being altogether denied by Anglicans, and no other form of jurisdiction being claimed on behalf of those Churches, we have, in effect, assumed that no exclusive jurisdiction exists there. And indeed the whole question of jurisdiction in the American hemisphere seems involved in hopeless confusion, so that most of us have given up in despair the attempt to reconcile modern American conditions with ancient rules of jurisdiction which pre-suppose the unity of the Church. Of course, however, Mr. Speer will have no interest in this question of jurisdiction.

Even thus, however, it is doubtful whether the American Church, officially and corporately, would ever have been induced to establish its mission in Brazil. It was founded by American Churchmen as individuals and was supported by a voluntary society in its early years. It was only after the mission had proven to be really a valuable work that it was incorporated into the official family of the American Church. Its success is due to the remarkable sagacity and ecclesiastical statesmanship of Bishop Kinsolving and those who were associated with him. Started on Protestant lines, it was early discovered that only on Catholic lines could it be properly administered, and it will ever be remembered to the lasting credit of its administrators that they were big enough to throw partisanship to the winds, in spite of partisan support at home, and make a Catholic mission of what had been founded as a partisan work. The Brazilian mission has not, of course, been able to cultivate friendly relations with the Latin mission in that land, but it has demonstrated that it is able to do very excellent work. The precedent thus set has since been followed in Cuba and, to some extent, in Mexico, and also in the Latin-American islands under the American flag; but the principles and ideals underlying those missions differ *in toto* from the principles of those missions with which Mr. Speer and Dr. Stuntz are more directly familiar. Where one group is trying to restore an ancient Catholicity apart from modern Romanism, the other is trying to build up a modern Protestantism apart from ancient Catholicity. "The Case for Missions in Latin-America" is one in which the American Church missions must, by their very nature, be totally dissociated from missions on ultra-Protestant lines.

For ourselves, we may say frankly that we should not have encouraged an experiment of planting a mission in an avowedly Christian land, not being under the flag of an Anglo-Saxon nation, simply because the crying needs of pagan lands, and the crying needs at home, seem to demand that we consolidate all our energies upon these, and leave other Christian lands to grapple with their own problems, confident that the mere force of sacramental energy, which they undoubtedly possess, will sometime lead to their own reformation. The question would seem to us to be one of relative urgency as between fields. We believe Mr. Speer has not exaggerated the sad conditions which actually prevail in South America, and we are far from defending the religious system that makes little effort to combat those conditions, if it does not actually foster them. Yet the cure for the condition is not to be found in an assumption that South Americans are to be treated as heathen, and their religious institutions pulled down in order that rival institutions—which have limitations of their own—may be substituted for them. Mr. Speer has not quite succeeded in attaining that degree of ecclesiastical statesmanship on this issue that characterizes him so generally on missionary questions.

Perhaps that is one of the handicaps that Protestantism lays upon even its most brilliant minds.

AND THEN, too, it is extremely dangerous to lay stress upon the national sins of one race, while excluding the national sins of another. Part of Mr. Speer's "case" rests upon the allegation, which we fear is true, that "in South America as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth." Curiously enough the newly consecrated Bishop of Lincoln, in England, makes a like charge against his portion of England, saying in his Lenten pastoral, as quoted in our London Letter in this very issue, that "the returns of the Registrar-General pertaining to the bad condition of morals in Lincolnshire" "exhibit a high proportion of illegitimate births. That the standard of moral purity in the county is deplorably low is confirmed by the Assizes, where Lincolnshire has a bad record for its hideous offences against chastity." Now here is presented, with respect to a large section of England, precisely the condition which, according to Mr. Speer, compels us to treat South American Christianity as a negligible quantity; yet these Lincolnshire folk all "profess and call" themselves Protestants precisely as South Americans call themselves Catholics. Unhappily, too, a like condition appears to prevail in the Protestant fastnesses of Cornwall. Shall we then bunch English Protestants along with Hindoos, Confucians, and Africans also? And we seem to remember some pretty damaging statistics relating to divorces among the nominally Protestant people of the United States of America which would indicate that *we* are not altogether beyond criticism in our morals. Does not this suggest to Mr. Speer the gravely difficult ground on which he stands, when he would relegate the backward portions of Roman Catholicism to a par with paganism, but forgets to do the same with the backward portions of Protestantism? We forbear to remind him of the Pharisee and the Publican, or the mote and the beam; but it is obvious that his "case" may easily be treated as proving too much.

THUS, WE DEEM the "Case for Latin-American Missions" one that hinges very largely upon what sort of missions are referred to; and the urgency of the "case" would still further hinge upon a comparison between our duty to peoples that have not the knowledge of Christ and that have not the sacraments, and those that have both, although both may be overlaid with superstition and sin; and even if the "case" be treated as proven, and the urgency be deemed on a par with that for the evangelization of heathen lands, we should yet maintain very positively that the nature of this work, and the inevitable difference between the Catholic and the Protestant view concerning it, would make it necessary that in any sort of movement in which Catholics and Protestants are asked to join in the promotion of zeal for foreign missions, all questions pertaining to work in Christian lands be rigidly excluded.

WE believe the diocese of Kansas City has acted wisely in choosing the present Missionary Bishop of Kyoto, Japan, Dr. Partridge, to be its Bishop. Bishop Partridge's service in the foreign field began immediately after his ordination to the diaconate in 1884, when he was sent to China, where he served until his election to the episcopate as Missionary Bishop of Kyoto in 1900. After a foreign service of twenty-six years, he is amply entitled to home service. Moreover we believe thoroughly in the practice of translating Missionary Bishops to home dioceses. It is for the best interests of the whole Church that there should be such translation; not because home service need be looked upon as promotion, for foreign service is quite as dignified and generally no more arduous, but because the missionary impetus of the Church at home may be greatly stimulated by thus drawing from the frontiers of Christianity. Moreover the missionary who willingly serves for long periods among strange people may readily feel that home service in his advancing years is more agreeable to him. Our canons wisely forbid translation from a missionary district to a diocese within five years of the consecration of a Missionary Bishop; but after such service a Missionary Bishop is free to accept a diocesan election should it be tendered him and should he so desire.

Should Bishop Partridge accept this election he will be the first Bishop to be translated from the foreign field to a home diocese, though translations of domestic Missionary Bishops

have not been infrequent. It will be remembered that Bishop Whitaker, who is rightly regarded as the peer of any Bishop whom this Church has produced, not only was translated to Pennsylvania from the missionary episcopate of Nevada, but nearly all his ministry as a priest had been spent in missionary work in that then remote and difficult state, and his only eastern work was a brief one in a country field. Such preparation was sufficient to make him among the greatest of the Bishops in the stronger dioceses of the Church.

THE death of Bishop Holly, who has held aloft the standard of Christ and the Church in Haiti as its Bishop for thirty-six years past, removes an unique figure in the annals of American Church missions. When he was consecrated, in 1874, there was a hope that the work would grow beyond the requirements of a single episcopate and that a wholly autonomous Church would be the result. The hope was not quite justified by future events. Bishop Holly was largely instrumental in planting the American Church on the island, before he became its Bishop, and there were already eleven clergymen in it when the episcopate was created. It was believed that by recognizing the work as autonomous, subject to necessary oversight of the American Church until there should be three Bishops in the island, its efficiency would be increased, particularly as Bishop Holly had become an Haitien citizen.

The future of the mission must probably be problematical. A population of nearly or quite a million, nearly all of whom are negroes or mulattoes, has hardly been touched, and the republic of San Domingo, on the same island, remains practically untouched, though one of Bishop Holly's clergy is attempting work there. It seems doubtful, at least, whether the creation of weak "national" Churches of this character can be justified. After long discussion and a disastrous experiment the Church finally refused to act upon the Haitien precedent in Mexico, and the sometime autonomous mission in Brazil has been taken into the family of the Church's missionary districts. We think it likely that the whole matter will receive careful reconsideration by our House of Bishops before another consecration is determined upon for Haiti.

## ANSWERS TO CORRESPONDENTS.

W. H. H.—(1) We know of no record of the number of clergy resident in the United States in 1784. The earliest list is that contained in the Journal of General Convention of 1792, when there were 192.—(2) Samuel Seabury was consecrated November 14, 1784.—(3) He returned at once to America, but we find no record of the date of his arrival.—(4) The diocese of Connecticut was organized in 1783.—(5) Preliminary organization of the American Church was effected at a delegate meeting held in New York, October 6 and 7, 1784, and the first General Convention was held in Philadelphia September 27 to October 7, 1785.—(6) The Moravians were independently organized at this time, and had been referred to by act of parliament in 1749 as "an ancient Protestant Episcopal Church." Their first Bishop came to the West Indies in 1732 and to Georgia in 1736.

N.L.O.—The American Church has no distinctive ceremonial law except in so far as directions are given in the Book of Common Prayer. Consequently whatever ceremonial has, in fact, been widely current in the Catholic Church at large, and is not inconsistent with such directions, must be lawful in this Church. Obviously the use of incense comes within this category.

W. B. I.—One entering the Church's communion while baptized outside should be hypothetically baptized unless positive evidence be presented to show that he has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost.

"COULD WE, in pursuance of De Quincy's advice, select our ancestors, a cursory examination of modern social facts would, I am sure," says Scott Nearing of the University of Pennsylvania in the *Survey*, "induce those of us who yearn for the comforts of life to join the ranks of the defectives, dependents, or delinquents rather than to cast our lot with the family of an unskilled American workman.

"Such a choice would be inevitable, because the child who is being cared for in a modern child-saving institution is not only assured of a constant supply of the necessities of life, but is actually receiving more of these necessities than the child in the family of an unskilled workman. For the sake of clearness, we shall ignore the problems of mal-nutrition, insanitation, overcrowding, sweated work, and street life which, while universal in the homes of the poor, are wholly absent in the modern child-saving institution. This gives, at the outset, a handicap in favor of the home. Nevertheless, by contrasting the actual expenditures in each case, one can show that the child in the institution is better supplied with the economic necessities of life than is the child in the unskilled worker's home."

## LITERATURE

**Lands of the Southern Cross.** A Visit to South America by REV. CHARLES WARREN CURRIER, Ph. D., Delegate of the United States to the International Congress of Americanists at Buenos Aires. Washington, D. C.: Spanish-American Publication Society.

Catholics who owe all the knowledge they have of Latin America to writers not of their faith should give a warm welcome to this excellent book by Father Currier. It is an instructive and entertaining account of a four-months' tour of the chief countries and cities of South America during which the author, though his stay in many places was necessarily brief, had exceptionally good opportunities, as an Americanist delegate and as a priest, of forming a correct judgment of all he saw, as those who remember the letters sent by the author to AMERICA last year can attest. For the common run of South American travelers, however good their will, are generally quite incapable of bearing true witness to the wonderful work the Church has done and is still doing to promote the happiness and prosperity of the millions of her children who live under the Southern Cross.

The book, though written in the easy, rambling style of a tourist, is so full of accurate information of all kinds that no one meditating a like journey could ask for a better guide than Father Currier. The chapters on Argentina and Chile, the antipodal counterparts of the United States, are particularly interesting. While describing the remarkable industrial and commercial progress of these lands, the author deplores the fact that American merchants and capitalists are not making more of their opportunities, and warns them to rid themselves at once of the idea that "any old thing will do for South America."

Father Currier naturally shows keen interest in the state of the Church in the countries he visited. He speaks highly of the zeal of the clergy and the piety of the people in the southern half of the continent, but in lands like Peru there seems to be something to be desired in this respect, chiefly because not all the religious orders are exacting enough in the requirements demanded of their candidates, and some of the bishops, in sore need of clergy, have been too ready to receive into their dioceses priests who left Spain to labor in the New World.

The author of "Lands of the Southern Cross" often finds occasion to pay enthusiastic tributes to the noble army of Dominicans, Jesuits, and Franciscans who evangelized the continent or built up the Church there, and gives many facts and figures that it will help those infected with the Anglo-Saxon fever to read; so many were the churches built, the schools opened and printing presses set up by those decadent Latins.

Protestant missionaries subsidized by their American brethren are reported to be quite active in many parts of South America, though the bishops seem to have little fear of the ministers being very successful. Father Currier warns these proselytisers that while "it is comparatively easy to take away Catholicity from the Latins, it is by no means an easy task to put any other form of Christianity in its stead. They ought, therefore, to weigh the tremendous responsibility they have assumed, and the danger they are running of working in harmony with infidelity, by robbing the people of their faith, without giving anything substantial to take its place. Of course, if their sole object is to destroy the Catholic faith, they will to a certain extent be successful; but such a negative work of destruction can only call forth the abhorrence of fair-minded men."

Besides being brimful of valuable information, Father

Currier's book has in it many little personal touches that add greatly to the charm of his story. When he tells us, for example, that while in the city of St. Rose, "a cablegram awaited me that, had I accepted the offer it bore, would have entirely turned the current of my life, giving me a commanding position in the Church and in society," Father Currier's friends will recall that he here alludes to his refusal of a bishopric. Some reminiscences, further on in the volume, of his childhood days in the island of St. Kitts also make pleasant reading. Catholics who feel the need of correcting their ideas about South America should read this book.

WALTER DWIGHT, S.J.

**Saint Thomas Aquinas of the Order of Preachers.** By FR. PLACID CONWAY, O.P.

**Saint Bonaventure, Minister General of the Franciscan Order.** By FR. LAWRENCE COSTELLOE, O.F.M. New York: Longmans, Green & Co.

These two dainty little books are the first volumes of the "Friar Saints" Series, which proposes to publish at intervals the lives of a Dominican and a Franciscan saint simultaneously.

He was a gracious soul who first suggested the plan of having the brethren dwell together in the hearts of the faithful. Material will not be lacking, and the attractiveness of these two brief biographies of the great Aquinas and Bonaventure ought to make the reading public ask for more information about these twin sanctities. It is a curious combination of opposites in this case; the princely Aquinas, to whose mother a prophet foretold her son's sanctity, and whom a Pope stood sponsor for at baptism, and the obscure Bonaventure, of whose early youth very little is known, not even the name of the Friary where he first put on the Franciscan habit. But both achieved a greater nobility than the world could give them. They knew and loved each other at Paris, and both rejoiced in the contumely meted out to them when Dominicans and Franciscans were driven out of the great university with kicks and curses. Fancy St. Thomas Aquinas being forbidden to teach! But that did not disturb him. He studied only the more diligently in his enforced solitude. We heartily wish for the success of the "Friar Saints" Series.

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**La Esclava del Santísimo, Venerable Madre Sacramento.** Por el R. P. JUAN ANTONIO ZUGASTI, S. J. Madrid: Administración de Razón y Fe, Plaza de Santo Domingo, 14, bajo. Precio, 6 pesetas en rústica y 8 en tela inglesa.

Our first impulse is to wonder how a book of 762 pages, quarto, with two photo-engravings can be put on the market at such an insignificant price, \$1.20 in paper covers and \$1.60 in cloth binding. The object of the publication, we take it, is to make known the life of a remarkable woman and the religious institute that she founded. Doña Micaela Demasières y López de Dicastillo was born of noble parents at Madrid, Spain, in 1809, and died in Valencia in 1865. As Viscountess of Jorbalán, she was distinguished for her love of frequent Communion and for her tenderness towards friendless or fallen girls. Eventually she took the religious habit and became the foundress of a Congregation whose special practices of devotion and charity are those which she cultivated so sedulously while still in the world. Most of the houses of the Congregation are in Spain, there being but one in America, and that in Argentina.

The life of this "valiant woman," who forsook the world for the sake of devoting herself to those whom the world had forsaken, is the old and familiar story of misunderstandings with pious but narrowminded people, of persecution and calumny from perverse people, and of final triumph over ignorance, prejudice, and ill-will. Why is it that zealous souls are so often checked and thwarted by those on

whom they should naturally rely for help? It is that God's work may be glorified, for if He is pleased to communicate some little authority to man, He does not thereby lose control of His kingdom.

Need we say that the life of Madre Sacramento is distinctively a Spanish life? It ought to be, for her intention was to labor for Spanish children. For many years, while she was still groping in the dark, as it were, and uncertain of God's designs upon her, she enjoyed the counsel and direction of an illustrious Spanish Jesuit, Father Eduardo José Rodríguez de Carasa, to whom, as we read with some astonishment, she, while still a secular, had made a vow of obedience! While Jesuits have often enough lent the help of their advice in founding religious Congregations, it is surely an unusual thing for them to "admit the 'obedience' of any person."

As Viscountess of Jorbalán, Madre Sacramento had wonderful influence, even over those of her sex consecrated to God, in the way of exciting them to greater generosity in His service; as a religious, her winsome gentleness wrought prodigies in the callous hearts of the little human derelicts that came under her motherly care. Her life contains precious lessons, not only for those who are vowed to a life of zeal and charity, but also for the pious faithful whose vocation is in the world.

H. J. S.

**The Practical Flower Garden.** By HELENA RUTHERFURD ELY. With Illustrations. New York: The Macmillan Company. Price, \$2.00 net.

The cover is attractive; the frontispiece is a gem; the contents are a delight. The tired eye glowers at the man-made rocky mountains where people live in tiers; and it seems to say to the heat-breathing asphaltum, "I wish you were still in that seething Trinidad lake!" Ah, well! Let it find forgetfulness and rest by feasting on the floral good things that Mrs. Ely has spread for it. Bright bits of flower beds, velvety lawns and shady nooks all done in color, full-page half-tones by the dozen, smaller illustrations by the score, altogether, a floral feast in very truth!

Even a mere picture-book of flowers is worth having, for it must inspire elevating thoughts; but what is particularly attractive in "The Practical Flower Garden" is the amount of solid floral knowledge which it presents in a pleasant, chatty way. The hardy perennials, which so seldom get their due, receive the generous treatment that they deserve. Speaking of *Dianthus Barbatus*, whose blooming season is put at only three weeks, we have seen excellent results from shearing the flower stalks when they begin to look ragged; for the plant quickly puts forth another abundant crop of blossoms.

It is now eighteen years since we urged the manager of a large farm to plant black walnuts along the fences. If he could have seen any reason for doing so (and he couldn't) what an addition to the value of the property they would now be! We are glad, therefore, that Mrs. Ely comes out so strongly in favor of reforestation, even if on a modest scale, for the benefit of small rural possessions.

There is a chapter on fertilizers and plant remedies which is so detailed and explicit that even the strong commercial fertilizers will no longer, as has so often been the case, kill the plants that they are used to strengthen.

The final chapter, which ought to be well thumbed, contains a long list of shrubs, vines, plants, and bulbs with which the authoress has had good success. It is long enough and varied enough to suit all moderate needs; and the details of growing, blooming, and propagating make a selection a mere matter of choice.

For those who already have a fair knowledge of flowers, the chapter on color arrangements will furnish many helpful hints. Just one more word: We rejoice that she has restored the petunia to a place in her affections, and we also rejoice that she has thrown *rudbeckia* out of her garden.

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**Jungle Trails and Jungle People.** By CASPAR WHITNEY. Illustrated. New York and London: Harper & Brothers. \$3.00 net.

Mr. Whitney needs no introduction to American readers, for his books of travel in various parts of the world have already made him well known; but the present volume deserves to be specially noted, for it takes us into the Far East, of which so little is known, where man and beast take on new forms and display novel qualities. Beginning with an elephant hunt, which seems easier than a cattle drive, the author describes, in his own inimitable way, his search for the rhinoceros, the buffalo, the tiger, and other denizens of Siam and the Malay peninsula, all of which is enough to enchant a sportsman or a lover of natural history; for not only are the difficulties of the hunt graphically portrayed, but the traits of the wild beasts and hardly less wild men that he met are brought out in a most informing way. We trust, however, for the sake of their feelings, that most of those odd people may never see what the author wrote about them. The excellence and the novelty of the illustrations make us regret with the author the loss of other films by the capsizing of his craft. We may read with avidity what is said of the seladang and the muntjac and the wa wa; but we may think that we have little to learn about the tiger, so long domesticated here. Let it not be thought! Great would be our error, as the closing chapter abundantly proves. Quite incidentally, as it were, the author points out why the English succeed, and why the French fail as colonizers, or rather, as administrators of colonies.

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**La Comunión Frecuente y Diaria y la Primera Comunión segun las Enseñanzas y Prescripciones de Pío X.** Por el R. P. JUAN B. FERRERES, S. J. Barcelona: Gustavo Gili, Editor, Calle Universidad, 45.

No stronger commendation of this third (Spanish) edition of the exhaustive work of the distinguished moralist, Father Ferreres, can be found than that contained in a letter which His Holiness Pius X directed to be sent to the author; for to have caused "lively satisfaction" to the august Pontiff is in itself no small glory.

The decree on Frequent Communion "solves questions that have been debated for fifteen centuries by the most brilliant minds, and corrects in not a few points opinions that have been put forward by distinguished doctors and eminent saints." There is hardly a book on Moral Theology which has not to be revised, to bring it into conformity with the Pope's decree, and the same may be asserted of the greater part of the "rules, constitutions, spiritual directories, regulations, prayer books, and ascetic works where they treat or speak of frequent Communion." Finally, with regard to admitting children to the Holy Table, the decree "settles questions controverted for centuries, and corrects the opinions of the greater number of theologians and canonists, and reforms a very widespread practice which was in no slight degree harmful to souls."

In the course of his commentary, the author brings in not only much liturgical erudition but also many practical "cases of conscience" which are bound to rise in schools and colleges, etc.

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# BUENOS AIRES SCOTCH CHURCH MAGAZINE

FEBRUARY 1912.

## Political Christianity.

It may at first sight seem out of place for this subject to be dealt with in a Church Magazine. We feel sure that this impression will be but momentary, and that the need for dealing with Political Principles will be recognized as one of the urgent duties of any organ that aims at bettering people's lives.

Perhaps the next thought will be that we can expect to exercise no influence on Politics, being as we are but a voice "crying in the wilderness". We do not expect to exercise any direct influence, but we have every confidence that if our words from time to time are God's Truth, they will have some influence in leading a man here and there, to recognize his responsibilities; and if he acts from Christian motives, he rather than we may produce results that will influence for good in some slight degree the destinies of the Republic.

We have no ambitious hopes, but we have the strongest possible conviction that when many honourable people are stirred to act in the cause of Righteousness, the Almighty Ruler of Nations makes their actions fruitful of result.

Many are already keenly interested in pure politics, and ours is but one voice more. When a thousand other and weightier pens join in seeking the same issue—as we believe will be the case—a public opinion will be formed strong enough to demand reforms.

It is no purpose of ours to criticize the political actions of our Rulers. The Newspapers can do that better than we ever could.

But we take for granted what, so far as we know, is nowhere denied—or even questioned—that there is much in the Political Administration of the Republic which requires Reform.

On the other hand we are face to face with the a race anomaly that of Argentines who have inherited from their Forefathers many noble political principles and who have the highest regard for the national honour, are at present the very community who are making the feeblest use of the power which their citizenship has given them.

It is matter of notoriety that the answer of Seoto—and Anglo—and Hiberno—Argentines has been that the whole atmosphere of politics is so corrupt, that it is hopeless to attempt any reform, and that there is a danger of one's own good name being lost in taking a living interest in such a subject.

That is no answer for a Christian Citizen to give. The prophet has always been in a minority, but he has never allowed himself to be silenced on that account.

Furthermore we feel confident that there are already many hundreds of honourable Anglo-Argentines who would be willing to stand by each other in such a cause.

What makes us feel keenly on this subject is our conviction that things are worse than they used to be. We seem to hear less frequently than we formerly did of Seoto-Argentines registering their vote, and taking a part in the National Organization of Politics.

It cannot mark advancement on the part of a nation when such a fact meets the eye.

Of course, there are always Political Parties who profess to stand for Purity and against Corruption; we believe honestly that Individual Members of such Parties are absolutely disinterested, but unfortunately this becomes nothing but a party cry; and it is not too much to say, that it is generally a bid for popularity, which is forgotten when the cry is successful.

Now, if the Anglo Argentine is to do any good in National Administration, it must be by forming a Party who will have nothing to do with "Office". For a generation to come they must be content to "speak their mind", support men of honour, exercise their vote on every occasion—but never join the Administrative Body. The time for that may come—but it has not yet come for the Labour Party or the Irish Party in Great Britain, and who can doubt that this has added to their influence.

Surely among the large number of Argentines of Anglo-Saxon extraction, there are not wanting men who would be willing to join such a Body. It is not for us to mention names of living men—but we venture to name two who have passed

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from us. One is Mr. Alexander Grant, an Elder of St. Andrew's; the other is Mr. Robert Ramsay. Both these men to our knowledge always exercised their right to voting when they could; we feel sure that any of our Argentine Readers would have been proud to have been associated with such men. We believe that we are not so poor but that there are among us men of similar character.

For the moment we have "said our say". It is scarcely our part to have anything to do with the organization of a political party, but we shall sympathize with any effort to found such a Union and we hope that these lines will be read by those who will quietly, slowly, perseveringly, and persistently put these ideas—which have been but crudely expressed—into some practical form. We desire nothing immediate. We wish these thoughts to be talked over and discussed. We shall return to the subject later on. Meanwhile we commend it to those Argentine Citizens who are, to put it plainly, neglecting a right for the exercise of which they ought to feel a solemn responsibility.

### Notes.

Classes for those who intend coming to the Lord's Table for the first time, will be held in the Vestry during March. The first Meeting will take place on Monday March 4th at 4 o'clock in the afternoon, and 8.30 in the evening.

We have lost the Services of Mr. Frank Gallacher who has acted as Organist at Belgrano since the Memorial Hall was opened. Many friends desired to show their appreciation of Mr. Gallacher's Honorary Services and in their name Dr. Fleming presented that gentleman with a pocket book containing \$ 150.— m/n. Mr. Gallacher desires me to convey his hearty thanks to these friends.

We are glad to notice a high distinction paid to one who in his early days belonged to our Community. We refer to Sir James Mackenzie Davidson, a son of the late Mr. John Davidson, of Santo Domingo. Dr. Davidson has thoroughly earned the dignity of knighthood conferred upon him, as he has not only been a distinguished oculist, but by original research has done much for his profession. His special labours have been notable by the adaptation of X Rays to the diseases of the eye. We think it is the first occasion on which an Argentine has received the honour of knighthood and the distinction is all the greater on that account.

Something happened to our December and January Magazines and many friends failed to get their copies. Would any one who has either of these numbers and who no longer requires it, send their copy to 352 Perú.

Mr. B. H. Heatlie, 354 Calle Sarmiento, has been appointed Business Manager of the Magazine. All correspondence referring to advertisements should be sent to Mr. Heatlie either at Calle Perú 352, or at his own address.

The presentation of Sunday School Prizes at our Barracas Sunday School will take place on Tuesday March 5th at 8 o'clock.

An experienced and successful Teacher, Graduate of a Scottish University, wishes a situation as Tutor in the Camp. Salary expected \$ 50. Apply to 352 calle Perú.

In another column I have referred to the Temperley Church. As Chairman of the Committee I have not seen my way to ask for further expenditure, but the Scheme makes no provision for a Hall for Sunday School and other Meetings. I am most anxious to see a Hall built and opened when the Church is dedicated; and I write to ask whether some family whom God has blessed with this world's goods will not build a Hall as a Memorial of some member of their family. It can bear the name of the person commemorated or not as the family desire. A Hall could be built in good style for \$ 15,000. We believe it could be done efficiently for \$ 10,000. Or it may be that some friend of Sunday Schools will make us a gift of a Hall. It will lift a load from my mind if some one will come to our help, for I am a strong believer in the value of Sunday Schools and I feel sure that if we have a proper building we can have a successful Sunday School at Temperley.

J. W. F.

### General and Personal.

The Rev. Neil Maccoll sailed for Puerto Gallegos on 7th February. He will call at several ports on the way South, and make arrangements as to future visits and services. His address is Puerto Gallegos, Patagonia.

The new Committee and Officials of the St. Andrew's Society of the River Plate have

**LOGAN'S SEEDS. Flower, Vegetable, Lawn Grass, and other Seeds in stock.**  
**WILLIAM H. LOGAN, CANGALLO 640 - BUENOS AIRES.**

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So, the All Great, were the All-loving too—  
So, through the thunder comes a human voice  
Saying: 'O Heart I made, a heart beats here!  
Face, my hands fashioned, see in it myself!  
Thou hast no power nor may'st conceive of mine,  
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With this testimony we may close. It is no part of our purpose to discuss the artistic qualities of Browning's poetry, nor do we mean to claim that he is always inspiring or inspired. What Matthew Arnold said of Wordsworth is equally true of the poet whose anniversary we are commemorating: "His best poems need to be disengaged from the quantity of inferior work that now obscures them." If we have the wisdom to separate the gold from the dross, the poetry of Robert Browning will contribute its share to make our lives braver and more resolute, and to endow them with the sweetness that is born of strength.

F. M. CONNELL, S.J.

### The South American Mission Field\*

A familiar Italian proverb tells us that holy land and holy water when mixed make mud—which has no particular claim to benediction. To the Catholic mind something closely akin to mud, or a muddle, seems bound to result from the combined attempts of a variety of conflicting and contradictory sects to impart the truths of the Gospel to those who know them not. For, if truth

is one and error is manifold, it seems hard to understand how the Baptist and the Presbyterian, each holding fast to his "views" on holy baptism, can combine effectively in conveying a true notion of baptism to one who wishes to learn about that sacred rite. We do not propose this question in a flippant and bantering spirit, for the very word religion is too sacred to be bandied about idly, and a man's religious convictions demand respectful attention, how divergent soever they may be from the common standard.

But a decent respect for my neighbor's religious opinions does not in any way force me to accept them in lieu of my own, nor warrant me in casting aside what God has taught and accepting in its stead what some very earnest and respectable man feels quite sure that God has probably taught. The striking difference between the rock of Faith and the ever-shifting sands of religious views is nowhere seen to better advantage than in our own country, where, in not a few non-Catholic denominations or congregations, religious opinions have become so broad that they have no thickness, and scarcely deserve the adjective "religious" except in as far as, when the test comes, they coalesce or curdle into opposition to the Church. It is a part of human nature that one should ignore what in no way affects him, should be mildly tolerant of what slightly affects him, and should be very much in earnest with regard to what is interwoven with his vital interests. A loose-fitting, light-weight religion does not call forth long-sustained heroism.

Many harsh reproaches have been deservedly hurled at Spain's colonial policy towards her American dependencies; but it is an error to saddle upon Spain all the blame for a policy which was petty, narrow, short-sighted, and hurtful to the best interests of the mother country. Spain shared fairly with the other great European colonizing nations the evils of a system which consisted in mercilessly exploiting the dependency under the mistaken notion that the aggrandizement of the mother country, even though the colony was bled to almost the last drop of its blood, was the grand aim of colonization. Had the British Government been less unreasonable in its exactions, would there have been a Declaration of Independence? If the Virginia settlers had not been in error when they shipped a load of shining yellow earth to England, would they have become planters? Spain mined because there were mines; Great Britain did not mine because there were no mines. Thus the chief difference between the two countries may be broadly and briefly stated.

Spain's inhuman conduct towards the natives has been denounced so often that it seems too late to say a word in extenuation. There were abuses, awful abuses, but the picture has been made much too black. If her policy were one of pitiless extermination, full-blooded Indians would not be so common to-day from the Rio Grande to Cape Horn, nor would there be on the outskirts of the great centres of population native villagers who con-

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The tendency to condemn or reject a theory on account of the defects attached to the faulty application of it is seen in the tragic history of Darius Green and his flying-machine. Very many laughed at the idea of flying, because the venturesome Darius had failed to do so with the help of an imperfect machine. The theory has not changed, but the apparatus is now better; therefore, we applaud birdmen and forget that we once scoffed at the theory. The administration of the Massachusetts Bay colony was for many years as pronounced a theocracy as could well be devised, yet those most influential in setting it up and maintaining it never pretended to have for their guidance more than what they could prayerfully gather from the Holy Bible. They did not claim infallibility; yet in practice they judged as if they were infallible, for the Bible had to mean what they really thought it ought to mean, and from their judgment was no appeal.

As a theory, the protecting care thrown by the Spanish Government around the missionaries and their labors was in the highest degree commendable, as was also that intimate union between the ecclesiastical power and the civil power; but the perfection of that union demands churchmen fully imbued with the spirit of their calling, and laymen keenly alive to their duties towards God and their neighbor. If the churchman is worldly-minded and fond of his ease, if the layman is greedy of wealth and power, the theory remains as admirable as before, but the working of the theory may bring spiritual ruin upon churchman and layman alike. If the Spanish Government protected the Church and helped the missionaries, it also exercised the privilege of naming the prelates and other dignitaries, who were only too often ecclesiastical non-descripts for whom there was no opening in Spain. A bishop may sigh for a pallium, but if he knows that by truckling to a cabinet officer he may possess that coveted badge of authority, he may succumb through human frailty and play the politician instead of acting the part of a true shepherd of souls. Certainly, all must admit that the Church has paid dearly for every favor that the civil power has bestowed.

Mr. Speer draws a very gloomy picture of South America as it is to-day. It is to be deeply regretted that he did not extend his studies to the Guianas and to other parts of America south of us, where there has been no union of Church and State, at least as far as Catholics are concerned, for upwards of a century. It seems to us that by omitting from his calculations all reference to British, Dutch, and other possessions, he has missed a grand opportunity to clinch his argument against the Church in the South American republics, or their governments, or both. For, if with similar inhabitants, the

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# THE GOSPEL MESSAGE.

Representing the Work of the Gospel Missionary Union.

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GOSPEL UNION PUBLISHING COMPANY.

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GEO. S. FISHER, President and Editor, Kansas City, Mo.

B. W. SELBY, Secretary, Kansas City, Mo.

W. G. HAWKS, Treasurer, Kansas City, Mo.

ENTERED AT THE POST OFFICE, KANSAS CITY, MO., AS SECOND CLASS MATTER

June, 1912.

tion, and the preaching of the Gospel, what can be expected but that Rome will strive as never before for ascendancy, and will in some measure achieve it. Most of the public men keep closed mouths; you could not get them to say one word against the danger of Romanism, and many of the preachers actually laud the Beast, knowing nothing of its history or its inherent nature and disposition.

Sad has been the influence of the Edinburgh Missionary Conference in giving favor to Rome. Sad is Mr. Robert E. Speer's position in taking Rome to his heart as a Sister-Church. Almighty God, will the awakening come too late!

We now hope that Mr. Fisher will be able to get away for Morocco, Africa, some time this season visiting the interior and

Oct 1912



South America

prove themselves," as one young Caraja said to me, and would welcome a real friend and sympathizer.

For three years we have called for volunteers for the Carajas. There has been no response; no one has volunteered. Again we send forth the cry, "Who will go?" and wait for the answer, straight and clear, "Here am I; send me."

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**ROME'S PERVERSION OF MATT.  
II:28**

Inscription over the door of the church,  
Cuzco, Peru—"Come unto Mary, all  
you who are heavy laden with  
works and weary beneath  
the weight of your sins,  
and she will allevi-  
ate you."

[Illustrations in this article used  
through courtesy of Bible House of  
Los Angeles, Cal., distributors of  
Scriptures and tracts in South Ameri-  
can countries.]

songs—are, of course, of unknown authorship; and in this same category Judge Donahue places the popular *Anima Christi*, so long attributed to St. Ignatius Loyola. The merit of his collection lies less in the poetic excellence of any particular translation than in the fidelity and comprehensiveness with which he has revealed to modern Christians this ancient treasure trove of the Church. Any library is the richer for including Judge Donahue's two volumes of these noble hymns.

**SOUTH AMERICAN PROBLEMS.** By Robert E. Speer. New York: Student Volunteer Movement for Foreign Missions.

If any Catholic has ever wondered why Protestant missions are universally so unsuccessful, despite the many millions squandered by unthinking and prejudiced multitudes at home, let him read this book. It is hardly worthy of a review in any serious monthly, unless perhaps to call the attention of fair-minded Protestants in the United States to the mental and moral calibre of those whom they pay to make converts abroad. The book is unscholarly, inaccurate, prejudiced, dishonest, and hypocritical.

Like a character Dickens would have loved to paint, Mr. Speer makes his bow to the American Protestant public with a most eloquent and unctuous appeal for a great many American dollars to win over "an unbelieving, superstitious, and immoral" continent from the grasp of an "intolerant, impure, and avaricious priesthood." The authorities he loves to cite are infidel apostates like McCabe, drunken renegades like O'Connor, professional anti-Catholics like Lea, and a host of South American priests whose names are wisely withheld.

We are solemnly informed, without the quiver of an eyelid, that the Catholic religion in South America is a horrible mass of corruption, superstition, externalism, Bible-hating, Mariolatry, and ignorance. "Is not celibacy," asks this modern defender of truth and righteousness, "a wrong and evil principle? Does not the Church through the confessional take over all past sins, allow the penitent to do what he likes, and be sure of salvation? Is not the Catholic Church radically hostile to free institutions, the advocate of a mere external conformity, the determined foe of all independent inquiry and intellectual progress, the bitter enemy of the Word of God, the foster of illiteracy," etc., etc.?

We are certain that Mr. Speer has mistaken his vocation. He ought to pose as an "ex-priest" in some of the small, illiterate

towns of the South land; he would then be certain of an audience prepared by tradition and lack of mental culture fully to appreciate his mouthings.

Only among the absolutely ignorant will his presentation of Catholic doctrine pass unquestioned, his so-called facts be swallowed whole, and his protestations of sincerity be accepted at face value. We beg to remember the commandment, "Thou shalt not bear false witness."

**CHANGING AMERICA.** By Edward Alsworth Ross. New York: The Century Co. \$1.20 net.

Professor Ross writes no page that is not entertaining, and few that do not suggest matter for thought. In this present group of essays he touches upon several topics that lie near the heart of all concerned with current American history. In what are, perhaps, his best two chapters, he describes the rampant commercialism which has made business the supreme interest of life.

Very pertinent are the instances given of the way in which the daily newspaper constantly suppresses important news not agreeable to the interests of the big advertisers. But they would have been so much more impressive as arguments if the professor had been able to furnish us with specific data as to the newspapers and firms that figure in his illustrations.

The chapter on the falling birth-rate is—as might be anticipated—frankly pagan. Professor Ross affirms infant mortality to be so high among the French Canadians that they "show the census-taker no larger families than other Canadians."

We think that any candid reader of Commissioner Beale's monumental work on *Racial Decay* will begin to wonder whether Dr. Ross has not been led into this declaration by

The instinctive theorizing, whence a fact  
Looks to the eye as the eye likes the look.

**UNSEEN FRIENDS.** By Mrs. William O'Brien. New York: Longmans, Green & Co. \$2.25 net.

If the "Unseen Friends" of whom Mrs. William O'Brien writes are unknown to any of our readers, we strongly advise them to secure the book and experience the joy of introduction. To those of us who already know the friends, there will be an equal, if not greater, pleasure in reading these pages. The author has se-

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## LEFT-HANDED COMPLIMENT.

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We find this item in "The Catholic Citizen":

"Dr. Robert E. Speer, secretary of the Presbyterian Board of Foreign missions, in a sermon at the Fifth Avenue Presbyterian church, New York, one day last week, said profanity was being shunned by an increasing number of people, and that the end of it was near at hand. He gave credit for the increased reverence for holy names to the Holy Name Society of the Catholic church."

If "the end of profanity" is near, and the formation of "The Holy Name Society" brings to pass this desirable end, then the papal church had a monopoly of profanity, for no Protestants belong to that society. Isn't that logical? It is a fact that Roman Catholics are terribly profane, using in the oaths all names but those of Joseph, Mary, and Peter.

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## Our Duty in South America.

"South American Problems," by Robert E. Speer. (New York, Student Volunteer Movement for Foreign Missions, 1912.)

Mr. Speer has found his South Americans to be a warm-hearted, high-spirited, quick-minded people, the upper classes Latin, all the other classes Indian. Yet the charm of the Latin inheritance is over the whole South American Continent. Judged by surface indications, Mr. Speer believes, South America and the South Americans are all right. But beneath the surface there is a conflict between the South American religious system and the "burden of racial inheritance." Some observers say the trouble's with the church, others declare it to be with the natives. Mr. Speer hints that the natives have found the church to be a burden. He says that under the burden of ecclesiastical control secular education has all along remained a minus quantity, the smallest part of which was the neglect of the education of women. Illiteracy flourishes like a green bay tree, and this will continue until the church and the state in South America are completely divorced. American, that is, United States influence, is bespoken on this point, yea implored, because in a country like ours, where popular education has made us what we are a most intelligent and the most liberty-loving nation in the world, a little of our well-directed influence in South America at this juncture would do wonders. Mr. Speer then relates what Protestant missions have done in South America, and how their labors have been opposed by the old church. He paints a sordid picture of the natives in all the big South American states. Of the Germans who are capturing the trade of South America and attending strictly to business, leaving the things that are Caesar's to Caesar and the things that are God's to God, Mr. Speer might say more. In fact, here would have been an illuminative chapter for which there is ample room in any consideration of South American problems so far as we as a people are ever likely to be mixed up in them.

*Kindly send this clipping to Mr. R. E. Speer, the author.*

THE AMERICAN GEOGRAPHICAL SOCIETY

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The American Geographical Society takes pleasure in sending you the appended notice which was printed in the issue No. 9 of Vol. 44 of the BULLETIN. The favor will be highly appreciated if you will send to this Society, for notice in the BULLETIN, and to be added to the Society's library, any geographical work you may hereafter publish.

All books, pamphlets, reprints and maps accepted for the library are reviewed or noticed, or have bibliographical entry in the BULLETIN department of "Geographical Literature and Maps". Their titles and authors also appear in the Annual Index published by the Society which aims to supply a comprehensive record of all the useful literary and cartographic output of geography for each year.

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**South American Problems.** By Robert E. Speer. xi and 270 pp. Map, ills., index. Student Volunteer Movement for Foreign Missions, New York, 1912. 7½ x 5.

A singularly sober and well-considered book. Mr. Speer keeps himself in the background, but he seems to have visited every country except perhaps Venezuela, Ecuador and Paraguay and his judgments carry evidence of con-

stant, careful examination of the facts. After quoting Barrett, for instance, for boom statistics of the magnificent areas of the Latin Republics, he adds (p. 35) "It is customary to speak with unlimited wonder of the wealth and resources of South America. It is not to be doubted that the continent has immense riches of agricultural product and mineral treasures waiting to be developed, but the general impression produced upon the observant visitor is disappointing. There are deserts more barren than the worst of ours. The tropical forests and vegetation are coarse and oppressive. The rain and warmth produce luxuriant growths, but tender things, green grass and little flowers die in the shadows or are scorched in the heat. The table land of the Andes above the timber line and with too high an altitude for corn and wheat, the rainless stretches of arid soil, the sandy wastes even in the tropics, the swamps and miasmatic forests, must all be measured when we talk of the agricultural possibilities of South America."

Mr. Speer perceives the vast wealth of the Argentine Republic. That country "is in a class by itself" (p. 36). He puts Brazil and Chile next in energy and progressiveness and places at the bottom "of the South American countries that we saw" Peru, Colombia and Bolivia (p. 55). The present writer does not know any brief sketch of the South Americans so sound and illuminating as this. It makes no pretence to be scientific geography. His object was to estimate the call that exists for Protestant Missions in these regions and his book must efface any doubt on the subject. His treatment of the Catholic church of the Latin continent is admirable for its reserve as well as its soundness. He quotes from Hale that in the southern continent "male chastity is unknown" and he might have added "Nor believed to exist anywhere." Immorality is a cancer on southern culture. It is a taint on their physical as well as their spiritual nature.

MARK JEFFERSON.

and his zeal was not according to knowledge.

Of all the delusions prevalent in these latter days, there is none greater than the common notion that "If a man is in earnest about his religion he must be a good man!" Beware of being carried away by this delusion: beware of being led astray by "Earnest-minded men!" Earnestness is in itself an excellent thing; but it must be earnestness in behalf of Christ, and His whole truth, or else it is worth nothing at all.

Next, let me counsel every true servant of Christ to *examine his own heart* frequently and carefully as to his state before God. This is a practice which is useful at all times; it is specially desirable at the present day. When the great plague of London was at its height people remarked the least symptoms that appeared on their bodies in a way that they never remarked them before. A spot here, or a spot there, which in time of health men thought nothing of, received close attention when the plague was decimating families, and striking down one after another! So ought it to be with ourselves, in the times in which we live. We ought to watch our hearts with double watchfulness. We ought to give more time to meditation, self-examination, and reflection. It is a hurrying, bustling age: if we would be kept from falling, we must make time for being frequently alone with God.

Last of all, let me urge all true believers to *contend earnestly for the faith once delivered to the saints*. We have no cause to be ashamed of that faith. I am firmly persuaded that there is no system so life-giving, so calculated to awaken the sleeping, lead on the inquiring, and build up the saints, as that system which is called the *Evangelical* system of Christianity. Wherever it is faithfully preached, and efficiently carried out, and consistently adorned by the lives of its professors, it is the power of God. We are not called upon, it is true, to be nothing but controversialists; but we never ought to be ashamed to testify to the truth as it is in Jesus, and to stand up boldly for evangelical religion. We have the truth and we need not be afraid to say so. The judgment-day will prove who is right, and to that day we may boldly appeal.

### BIBLE CLASS OUTLINES.

#### *The Glorious Gospel.*

LESSON No. 568.

#### The Fulness of the Gospel.

1. There is forgiveness for the greatest sins, Matt. 12:31; 1 Tim. 1:15.
2. All who come to Christ in faith will

be received, John 3:16; 6:37.

3. Though many have been saved, there is still room, Luke 14:21,22.

4. Water is abundantly supplied for the thirsty, Isa. 55:1; John 4:10; 7:37.

5. Bread is provided sufficient to satisfy all the soul's hunger, and to spare, Luke 15:17.

6. Our High Priest ever liveth, and will save to the uttermost all who trust in Him, Heb. 7:25.

LESSON No. 569.

#### The Freeness of the Gospel.

1. Whosoever will, may take it freely, Rev. 22:17.

2. It can be obtained without money and without price, Isa. 55:1.

3. Those who are naturally unfit are invited, Luke 14:21.

From the gutter to the King's feast!

4. It is the gift of God, Eph. 2:8; John 10:28.

5. It is a matter of grace and mercy, Rom. 4:16; 9:16.

6. It comes through hearing and faith, Heb. 3:15,18; Isa. 55:3; Rom. 10:17.

It is like a free pardon read to a criminal, which when he *hears* he believes and receives with joy.

LESSON No. 570.

#### The Blessedness of the Gospel.

1. It brings pardon and justification, Mark 2:5; Rom. 3:24; 5:1.

2. It provides a garment of righteousness for every penitent sinner, Rom. 3:21, 22; 10:4.

3. It gives life and light instead of death and darkness, John 5:24; 11:25; Col. 1:12,13.

4. It fills the heart with peace and joy and hope, Rom. 5:1,2; Eph. 2:14; Rom. 15:13.

5. It unites us to Christ instead of to the devil, Gal. 3:16; Cant. 2:16; John 8:44.

6. It leads us to heaven instead of to hell, Luke 10:20; Rev. 19:9; Mark 16:16; Rev. 20:15.

LESSON No. 571.

#### Missionary Lesson.

THE GLORIOUS GOSPEL AND THE MISSIONARY.

1. The Good News of the Gospel is the glorious message of the Missionary, Mark 16:15; 1 John 4:14.

2. The love of Christ constrains him to deny self and give his life to the work of the Gospel, 2 Cor. 5:14; Mark 8:35.

3. The joy of the Gospel opens his mouth, Psal. 51:12-15; see 2 Cor. 4:13.

4. The responsibility of the Gospel strengthens him for his service even when he must suffer hardship and trial, Acts 20:24; 1 Thess. 2:2-4; Phil. 1:14-20.

# THE GOSPEL MESSAGE.

Representing the Work of the Gospel Missionary Union.

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April, 1913.

"The eyes of the Lord are in every place,  
beholding the evil and the good."

With this assurance God would both cheer and warn His people in the midst of the struggles which come to them in the heavenly race. The soldier dare not falter while the eye of his general is upon him, nor does the scholar neglect his studies and run into mischief while the teacher watches his every move,—so by living always in the sight of God, shall we be the more careful to please Him. Oh, to realize this day by day! Jesus knows, He sees, He feels. He can help. What cheer, what strength, what an incentive to live for God and eternity! If this motive is not strong enough, then we shall look in vain for help. The eye of man, the approval of friends, apparent success, may keep us up for a time; but that which endures is the strength which comes from knowing that we walk constantly under the watchful eye of our God, with a humble desire to be well-pleasing in His sight.

Mr. Fisher has now started forward on his trip to Morocco, but plans to make a number of stops in the East. The regular mail will be opened and attended to at the office as usual, and letters for his special attention should be marked "Personal," and they will be forwarded. We trust that our friends will not forget to pray for him as he takes up another long, hard journey on behalf of the Gospel of Christ.

For many months we have been hoping to arrange so that we could do some printing in the Spanish language. Some little time ago we secured the proper type, and we have now published ten thousand each of the following tracts:

"Juan 3:16"—"John 3:16;" "*El Viejo Zapatero Frances*"—"The Old French Shoemaker;" "*Los Antiguos Sacerdotes de Mungret, ¿Dónde Están?*"—"The Old Priests

of Mungret, Where are They?" "*Domingo y el Cura*"—"Domingo and the Priest."

We shall be glad, as God supplies our need, to send out these leaflets free to those who will prayerfully and carefully distribute them.

After some careful consideration it has been decided that Miss Marshall should return to Morocco, and she will hope to sail early in May for her *homeland*.

Unsaved reader: The Lord Jesus Christ put to His disciples an all-important question, which still challenges every soul: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

Let me ask you to stop and consider that question, taking for an object lesson the following incident, which may help to impress it upon your mind:

One cold morning an eagle lighted upon a carcass some distance above the Niagara Falls, and being very hungry became intensely engaged in feeding upon it. When near the Falls he stretched his wings to rise, but it was too late! His feet had frozen to the dead animal. He pounded the ice with his wings, trying to escape, but in vain. He was fast. He still beat the ice and screamed most vociferously, until he went over the Falls, and was crushed to death beneath the falling ice.

This is but a faint picture of millions of people intensely engaged in feasting on the filthy carcass of this world, while the tide of their nature sweeps them over the falls into the lake of fire.

O, friend, let not the desire for mere present gratification beguile thee till thou shalt come to the very brink of destruction. Now, this hour, bethink thee of eternity, choose Christ against the world, and accept His free gift of eternal life.

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

## THE DRIFT OF THE TIMES.

SOUND THE ALARM!

"Help, Lord; for the godly man ceaseth."

When has this poor earth needed brave men "Set for the defense of the Gospel," more than now, and when were there so few that were willing courageously, publicly and at any cost to strive together for the Truth of God?

As soon as the godly man ceases to "Earnestly contend for the faith," does he not come to an end altogether as a faithful and useful servant of Christ?

We note with sorrow the countenance and aid that is being given the enemies of our Lord by those who have a reputation for orthodoxy, and it is upon us to speak

of them kindly but sincerely, not as pleases men, but God which trieth our hearts.

1. *Commending that which should be condemned.*

On Sept. 15, 1909, we wrote our friend, the late Dr. A. T. Pierson, Editor of *The Missionary Review of the World*, regarding the advertisement of that unsound book the "Standard Bible Dictionary," then-running in his magazine. Replying, he said that advertisements sometimes got into the *Review* from subordinates in the house, but that the moment he called attention to their impropriety they were excluded, and that the *Review* pages would no longer be used to give the Dictionary currency.

Nearly four years ago Dr. Gregory, the General Secretary of the Bible League of North America, after a careful study of this book, stated:

The "Standard Bible Dictionary" while containing much that is of value, is a deliberate attempt to substitute the worst conclusions of the most Radical of the British and German Rationalistic Critics, for the materials heretofore found in such works of reference. That these views are boldly and dogmatically announced as "Assured results" is bad enough. That the fruits of the labors of the real scholars and authorities of the Church of all lands and all ages should be ignored in, or excluded from, a Bible Dictionary, is so indefensible from any and every point of view as to be almost unimaginable—unless a second—this time a real—"Daniel" has "Come to judgment"!

There seems to be little tendency in the work as a whole to confirm the faith of Christendom in the Bible as the authoritative Word of God in these days of doubt; while it is more evident that the baseless speculations of Driver and Co. have so possessed the minds of the principal writers as to incapacitate them for finding out what is really in the Bible, and to prevent them from embodying in "Genesis," *e. g.*, any facts or truths that have any real Dictionary value, or, indeed, anything that is not demonstrably false.

Under the present Editor, Delavan L. Pierson, this Dictionary which undermines faith in the Word of God is still advertised and highly recommended in the *Review*.

In the January number of the current year we are also sorry to see that the *Review* in speaking of the second Conference of the Federal Church Council tells us that the "Impressive program"—*Impressive* we fear by reason of its drift away from God's truth—included an address by Walter Rauschenbusch. This Professor is well known as one of the most notorious of all the destroyers of the faith in our day, and yet the *Review* makes mention of the matter without a word of protest. What if Tom Paine had been named on the "Impressive program," would that, we wonder, have awakened our friend Pierson from his strange editorial charity, or must we believe that he is numbered with those of whom it is said, "With flattering lips and with a double heart do they speak"?

2. *A shameful truth.*

The last Sunday of his Presidency, Mr. Taft delivered a short address at the Unitarian Church at Washington where he has generally attended. He said:

It has always been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. The doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and of tolerance for every faith depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion.

The one trouble we suffer from, if it be a trouble, is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us.

"So many Unitarians in other churches," alas! this is terribly true, and they are not at all disturbed by those "Orthodox" (?) preachers of the day who are willing to be Traitors to the cause of Christ for filthy lucre's sake, and a little worldly fame and honor. The following incident is related regarding that brave servant of Christ, the late Dr. James H. Brookes, of St. Louis:

One of the lady members of his church married a very prominent man who was a noted Unitarian, and a friend came to tell the Doctor that the bride had arranged to bring the groom to his church the next Sunday. The friend suggested that he preach "Softly," so that the great man would not be driven away. The Doctor replied that if he had not been told about the matter he might not have preached on a theme obnoxious to the groom, but now that he had been informed, there was nothing for him to do but to present Christ as the very Son of God, and salvation only through His precious Blood. The Sunday came and the bride and groom entered with some pomp and were shown a special seat, whereupon the good Doctor set forth, as perhaps he never had before, the divinity of Jesus Christ and the eternal doom of those who did not seek refuge in His all-atoning Blood. The big man may have twisted and turned, but he remained to the end, and then strode out of the church never to return. In a few weeks he died, and the friend who had cautioned the Doctor said to him, "What a pity, Doctor, that you had not preached softly, so that the man might not have taken offense at the first sermon he heard; perhaps he would have returned and you could have won him." "Not at all, not at all," said the faithful Doctor, "There was no time to lose, and, thank God, he heard the plain truth of the Gospel at least once."

Alas! is it not true of many of the so-called Orthodox preachers of the hour that "With flattering lips and with a double heart do they speak"?

3. *Drifting with the tide.*

The first number of *The Constructive Quarterly* has lately reached us, and in looking through an article on "An American Saint," (H. Clay Trumbull) by Robt. E. Speer, Secretary of the Presbyterian Board of Foreign Missions, we are pained to read the following:

A man to whom he spoke about his Savior met him with the remark, "I am a Roman Catholic,"

meaning to discourage his suspected proselytism. But proselytism was Trumbull's last concern. "Are you a good one?" was his next question. He was invited to speak in a Jewish synagogue in Philadelphia and did so, and pronounced the benediction, which he took care to do in a form which marked his union with the congregation, not his divergence from it.

Union with those who reject the Only Son of God, who with wicked hands have crucified and slain Him, and who trample under foot His precious Blood! How different was the testimony of Peter and Stephen and Paul. Why, we sorrowfully ask, should Mr. Trumbull be lauded for helping a poor Catholic on to destruction, and for turning traitor, as we would judge from these words, to Jesus Christ the Savior, Israel's Messiah?

Further, a Conference has just been held at the rooms of the Presbyterian Board of Foreign Missions to consider Mission work in Latin America. Replying to an invitation to be present, we wrote Mr. Speer that we thought we should be sadly out of harmony with his views as to the Roman Catholic Church of South America, and the work of the Gospel in that land.

At this meeting a paper embodying the aims and purposes for the future, contained this statement, "The purpose of Protestant Missions in South America is not to lead Roman Catholics (afterward by request of Mr. Speer changed to "Christians") away from allegiance to their own church." We are sorry that it appears as though the endorsers of the Resolutions did not have the courage of their convictions, otherwise they would in all probability have let the words *Roman Catholics* remain, for that no doubt was the meaning of the resolution. But we ask, "Has Mr. Speer forgotten the many millions put to death by the Romish church, whose souls cry unto God? Has he overlooked the history of the Reformation with its trail of blood from earth to heaven? Does he not know that the Roman Catholic Church is the same today, only lacking the power to bruise and crush and burn, as of yore? Does he not know that a good Roman Catholic, worshiping men and idols and a piece of bread, trusting in good works and in money, must be certain of eternal destruction, if the Word of God be true? Can it be that Mr. Speer has cast in his lot with those of old concerning whom it was written, "With flattering lips and with a double heart do they speak"?"

#### 4. *Official and unofficial approval of evil.*

Before Mr. S. D. Gordon, the author of that unsound book, "Quiet Talks About Jesus," sailed for China, a letter was written by Mr. Sloan, the Home Director for England of the China Inland Mission, for the

*Life of Faith*, speaking of Mr. Gordon's visit, and the arrangements for the meetings in China. The matter of Mr. Sloan's connection with the enterprise, which was thought to have been official, was brought to the attention of Mr. Hoste, the General Director of the Mission, by a Missionary in Africa, and Mr. Hoste stated that the China Inland Mission was in no way responsible for Mr. Gordon's going to China, nor were the arrangements for the meetings made by the Mission. Replying to Mr. Hoste it was said:

When Mr. Sloan thus identified himself in service with Mr. Gordon in such a public and cordial manner, he gave him not only his personal endorsement, but in the public mind, the practical endorsement of the Mission in which he holds so important a position, and it would appear from Mr. Sloan's letter in the *Life of Faith* on the eve of his departure for China, that the arrangements for the meetings had then been already made, and so must have been known to the authorities of the Mission in England. Their acquiescence in these arrangements naturally imply approval of them.

The fact that a teacher is thus associated with a leader in the China Inland Mission will be taken by many as a sufficient guarantee of his soundness and spirituality, but Mr. Gordon is not entitled to be considered a sound teacher until at least he has publicly acknowledged the grievous errors of some of his published works, and withdrawn them from further publication. This he has not done, and the more spiritual an unsound man is, the more dangerous he is, for his error will be so mixed with good, that it will not be easily detected, or else tolerated for sake of the good mixed with it.

We believe that Mr. Hoste is sound in doctrine, but if the Mission founded by that man of God, Hudson Taylor, is to continue in the faith, he will, as evil men and seducers wax worse and worse, find it necessary to take a stand against the leaders who officially or unofficially fellowship and help forward those who make void the truth of God, otherwise the Mission will surely be broken in two or go down under the waters of apostasy. A member of this Mission in China writes us:

I pray that God's richest blessing may rest upon all your faithful but difficult testimony, which is so greatly needed in these dark days. I fear even our own Mission, in which I have been working for many years, does not take the separate place it used to occupy. Our English Secretary was associated with that false teacher, S. D. Gordon, during the summer in holding conventions. I trust he did not realize what Mr. Gordon really teaches, though he ought to have found out. I am passing on the different booklets you have sent me as the Lord shall lead, and trust that they may be much blessed and used of Him.

So far as Mr. Sloan is concerned, it matters little whether his approval be official or unofficial, he has chosen as a man, and also while an officer of the Mission, to commend and help forward this noted destroyer of the faith. The people will not divide

between the man and the officer, and his position in the Mission will give his words as a man, weight and influence, and cause them to do great damage to the work of Christ. We are assured and thankful that Mr. H. W. Frost, the Home Director of the Mission for North America, does not believe in giving Mr. Gordon public countenance. Must we believe that Mr. Sloan has joined hands with the men concerning whom God's Word states, "With flattering lips and with a double heart do they speak"?

5. *A bold declaration of infidelity.*

The Divinity School of the University of Chicago has long since been given over to Higher Criticism, and other pernicious heresies, but Crozer Theological Seminary has been looked up to as a good and sound Institution among the Baptists. Dr. Weston, the old President, has passed away however, and now Dr. Milton G. Evans, the present head of this Seminary, has openly declared himself to be a follower of Ritschl, a German theologian and philosopher of the last generation. This man claimed that Christ while on earth was simply a man—a good man, who was admired during his life, but after his pitiful death the world became sympathetic and spellbound, and acquiesced in his deification, worshipping him as God. Ritschlianism finds no place for original or inherited sin, nor for the wrath of God against evil, nor does sin require to have an atonement made for it, and is in reality nothing but infidelity.

When Dr. Evans boldly avowed his Ritschlian ideas at a Minister's Conference in Philadelphia, an open debate ensued. Some of the preachers stood for the truth of God's Word, while others declared that their orthodox brethren were "Behind the age," and warmly defended Mr. Evans' "Wonderful ethical study."

What is left to Baptists now that Crozer is gone? and what will they do with this proud man who commits treason against Christ and His church, and yet sits in a supposed orthodox chair, while "With flattering lips and with a double heart" he speaks, and then boldly cries, "Our lips are our own, who is lord over us"?

And so the dark waters of apostasy sweep on, and the voices that should be raised in warning appear to be giving encouragement to the enemies of our God. Alas, alas! that ever such an evil day should have dawned upon the earth, but those who love the Lord, and love His truth, must not fold their hands and sit in wicked despondency; but let them throw themselves into the hands of God, and upon His enemies, and with all their might—

SOUND THE ALARM!

## THE GOSPEL STREAM.

"Be thou faithful unto death, and I will give thee a crown of life."

ROBERT FLOCKHART, THE STREET PREACHER.

Robert Flockhart was born in February, 1778, at Dalnottar, near Glasgow, Scotland. As a boy he spent five years at school and afterward learned nail-making. When nineteen years of age he enlisted in the army and was sent to Guernsey. His fellow-soldiers were addicted to the sins common to army life. Thefts, insubordination, drinking, blasphemy and licentiousness were common. Mr. Flockhart, in his autobiography, says of his own sinful life:

I ran greedily in the practice and commission of every sin that my wicked heart could devise. I believe there is not a sin in the Bible I have not been actually guilty of, except murder. I was worse than a beast. I would be ashamed to speak of those things I did in secret, particularly when at the Cape of Good Hope and in the East Indies. The language of my heart was that of the first verse of the fourteenth Psalm, "The fool hath said in his heart, There is no God." I wonder often at the longsuffering of God with me above many. Surely there never was a greater sinner than I have been. I have read John Bunyan's life, but he was nothing to me.

He was sly in his misconduct and so escaped the floggings which many of his companions received. He was promoted to the position of corporal, but this only gave him more opportunities for the practice of sin, and he was soon back in the ranks. This was humbling to his proud spirit but produced no change in his wicked heart, and he went on in his sinful ways. Later in life he wrote:

It is a most mysterious circumstance that I should be drawn out from the entire company, while the vent of my heart was to commit sin. My wickedness "Reached up to the heavens, and had its foundation as deep as hell." The number of my sins was as the sand of the sea.

While in a hospital he was convicted of his sins and led to the Savior through the instrumentality of a Christian Sergeant. He now had to endure the laughter and jeers of his fellow-patients, of whom it is noteworthy that not one came out of the hospital alive. He frequented an empty room for prayer and confession of sin to God. Sometimes he was quite happy in considering the love of Christ, but much of the time he was in agony because of the weight of sin upon him. The law had convicted him of the guilt of sin so that he feared the judgment, and he relates:

I was led by the Spirit with a broken spirit and a bleeding soul to the "Fountain opened," pleading for mercy through the Blood of the Lamb, to get my wounded spirit healed and my burdened soul freed from its load of guilt. I was in the horrible pit of nature, and in the miry clay of original and actual sin.

He spent whole nights, and hours during the day, in reading the Scriptures, praying, meditating and confessing his sin. But he had to be convicted of the sin of unbelief before peace came. Finally he realized that he must let his "Doings fall to the ground," and take his place as one deserving nothing but hell.

Then the Lord, the Spirit, stretched out His hand and brought me in by Christ the door. Of His own sovereign pleasure He did this. I was expecting hell and He gave me heaven in my soul. My guilt removed and my pardon sealed, peace flowed like a river into my soul. My constant prayer at times was, "O Lord, if it be Thy pleasure, spare me as long in Thy service as I have been in Satan's, and make me as zealous in saving souls as I once was in destroying them, and ruining my fellow-men by my bad example."

At this time, Flockhart became possessed of the Missionary spirit. He read the Scriptures and prayed with the patients in the hospital, where he remained two years. Later he was sent to the Isle of Wight and afterward returned to England. When in Ireland he was quartered in houses with Roman Catholics, and read the Bible and prayed with them. Of this time he said:

I used all means that I thought were calculated to lead them the right way, knowing the value of their souls, and that they were on the brink of a dreadful eternity.

He was much concerned because of the ungodliness of the soldiers. He thought the voice of God commanded him in these words, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." He says that without this authority, he never could have been able to stand all the persecutions from men, and rage from devils, and discouragements from the people of God. "When I mounted guard," he writes, "I reproved sin, and preached Christ and salvation from sin through His Blood."

At this time he began his open air preaching. He would speak to the soldiers in the barrack square an hour before the parade began. He cried out against their sins and "Shut up all their refuges but one, and that was Jesus." For thus preaching, he was twice imprisoned in the black hole above the arch at the entrance of the castle. This, however, did not deter him from preaching, for he looked out and sang, prayed and spoke till he gathered quite an audience.

One Sunday when he was thus imprisoned, a number of young people came to the castle to hear the band play. Seeing them, Flockhart sang and then prayed for them, "Telling the Lord their sin in breaking the Sabbath Day by coming to hear carnal music." He did not spare them, but studied to open their wounds before he applied the plaster. The next day he was released and

given liberty to preach and to go through the barracks with his Bible to read and pray. In order to continue his preaching he had to leave the Baptist church of which he was a member.

While in the Grassmarket of Edinburg, warning people to flee from the wrath to come, he was taken by a "Medical gentleman, well known for his Christian character," and placed in Morningside Lunatic Asylum. He escaped twice, but was taken back each time. As he would not eat when his Bible was taken from him, he was allowed to have it, but his windows were closed. Some months later he was released and continued his preaching.

For twenty years he visited the infirmary where his prayers and Scriptural advice were gladly received by the patients, but the godless doctors and students opposed him.

Of his street preaching in Edinburg, he writes:

Whenever I saw a man committing sin, I reprov'd him, and then a multitude would gather round me. I would then begin to speak to them from a text of Scripture, and would continue to speak as long as there was any one to hear. Then the policeman would lay hold upon me, and drag me off to the police office, and my wife would get me out, and I would begin to preach again as if nothing had happened. Altogether I was nine or ten times in prison for preaching the Gospel in Edinburg.

His preaching was not intended to please men, and he was not often kept long in a police office, as he made it a point to preach to the policemen there and they were glad to get rid of him.

His persecutions and sufferings from the magistrates and policemen of Edinburg would be deemed incredible were they to be fully related.

The latter (policemen), being mostly Irishmen and Roman Catholics, did not sympathize with me. In all my preachings I considered it an important part of my duty to expose error and heresy as well as to proclaim the truth as it is in Christ Jesus. I spared none who held opinions that robbed God of His glory, and Christ of the dignity of His person and the efficacy of His work.

Papists, Unitarians and others were his bitter enemies and opponents, for he attacked and refuted their theories from the Scriptures.

At different times he was struck, insulted, stoned, imprisoned and ill-treated in other ways, but this seemed only to strengthen his purpose to follow the Master through evil as well as through good report. He preached every evening in the streets of Edinburg for *forty-three* years.

He died peacefully in the fall of 1857, happy in the thought of going home.

He is described as a man of diminutive stature, shuffling gait, ill-hung in the limbs,

# GOBIERNO ECLESIASTICO

## IMPORTANTE DOCUMENTO

### CIRCULAR SOBRE EL PELIGRO PROTESTANTE

Nuestro cargo de Pastor nos obliga a velar con grande empeño por la pureza de la doctrina católica; ella es la que esclarece el alma de los fieles y la guía a sus inmortales destinos. Es evidente que si el Pastor no vigila de un modo constante en la viña del Señor, entrará en ella el enemigo que ha de sembrar la cizaña del error y ha de extender el veneno de la maldad.

Verdad sobre vosotros y sobre toda la grey, en la cual el Espíritu Santo os ha instituido obispos para apacentar la Iglesia de Dios, que ha ganado el con su propia sangre, dicen los Sagrados Libros, (Act. XX, 28). Esta obligación que a Nos incumbe de un modo especial, es tanto más grave, cuanto que se nota en estos tiempos un gran trabajo en el campo de la impiedad, exclusivamente destinado a minar los fundamentos de la fe cristiana y a combatir de un modo encarnizado a la Santa Iglesia. Hoy, como antes, se procura destruir la obra de Cristo, y muchos creen hacer acto meritorio al lanzarse en contra de esa sociedad divina, que no ha hecho otra cosa sino derramar el bien durante los veinte siglos que lleva de existencia. Podemos ahora repetir lo que decía San Juan: "Multi pseudoprophetae exierunt in mundum", (S. Joan Ep. IV, 1). Muchos son los que aborrecen la verdad y no soportan la virtud, y, por eso, dirigen su acción en contra de esa institución que enseña esa misma verdad y ordena practicar esa misma virtud en el nombre de Dios.

Entre los muchos enemigos que hacen continua guerra a la Iglesia Católica en nuestro país, sobresalen algunas sectas protestantes por sus trabajos en el pueblo y por la porfiada propaganda que desarrollan. De entre éstas se distinguen de un modo especial por el empeño que gastan, dos de dichas sectas, a saber: los metodistas episcopales y los presbiterianos.

Es cierto que la Iglesia Católica jamás podrá perecer; la promesa divina es segura garantía de ello: "Las puertas del infierno no prevalecerán", (Matth. XVIII, 18). Pero también es cierto que no debemos descuidarnos ante un peligro que amenaza la integridad de la fe, y es evidente que entre nosotros existe ese peligro.

Cuentan los protestantes que hay en Chile, con numerosos colegios y no pocas escuelas de enseñanza primaria, no menos de seis mil alumnos que frecuentan las aulas de unos y otras; tienen cerca de cuarenta centros de activo trabajo doctrinario, y hay alrededor de trescientos cincuenta lugares de reunión, entre pequeñas capillas, oratorios e iglesias. Las sociedades bíblicas de Londres y Estados Unidos ponen a disposición de sus corifeos numerosos recursos, y los pastores que entre nosotros se ocupan en extender el protestantismo reciben fuertes subvenciones. Hemos sido informados de que sólo en el ramo de educación gastan tal vez más de un millón de pesos al año.

Acaso no nos damos cuenta cabal de la propaganda de los protestantes; porque el trabajo de ellos se dirige muy especialmente a las clases desvalidas, y a los pobres que yacen sumidos en la ignorancia; porque la verdad es que ningún hombre ilustrado apostata de la fe católica, ni mucho menos se hace protestante. Tenemos obligación, por eso mismo, de conservar la unidad de la fe, por lo que, como dice San Pablo: "Unus Deus, una fides, unum baptisma", (Ephes. IV, 5).

Los que tienen la desgracia de separarse de la Iglesia Católica, son como los sarmientos arrancados de la

muertos a la gracia, corren a su eterna perdición. "El que se separa de la Iglesia, dice San Cipriano, y se une a una secta falsa, no tiene ya participación en las promesas hechas a la Iglesia, ni recibirá las recompensas de Jesucristo." Y muy conocido es aquello que dijo el mismo Padre de la Iglesia: "El que no tiene a la Iglesia por Madre, no puede tener a Dios por Padre."

El depósito de la fe que se conserva en el seno de la Iglesia Católica es el mismo que ella recibió de Jesucristo y de los Apóstoles, y, por lo tanto, un cambio en dicho depósito traería como consecuencia el que la Iglesia dejara de ser divina. El mismo San Pablo nos enseña con toda claridad la absoluta inmutabilidad de la doctrina revelada, cuando dice: "Aún cuando nosotros, o un angel del cielo, os predique un evangelio diferente del que nosotros os hemos anunciado, sea anatema". (Gal. I, 8).

El protestantismo, que apareció dieciséis siglos después de Cristo, ha estropeado toda la doctrina revelada, y ha interpretado las verdades del dogma católico como ha creído conveniente. Por eso, se ha fraccionado en su constitución y en su doctrina, y ahora apenas conserva una débil y fugaz sombra de cristianismo.

Los medios que usan los protestantes para propagar sus errores, son múltiples y peligrosos. Como hemos dicho más arriba, cuentan con muchos colegios y escuelas, en donde se albergan algunos miles de niños. Tienen también no pocos órganos de publicidad: periódicos, hojas sueltas, libros, y todo aquello que fácilmente puede servir de medio para extender sus enseñanzas. Llenan con sus revistas y hojas heréticas, de un modo sistemático y profuso, los barrios proletarios; y no pocos conventillos se ven asediados por los escritos y por la propaganda personal de los pastores de esas sectas. También visitan a los enfermos; llevan regalos a las familias; les dan dinero y les proporcionan alimentos y abrigo. Se procura, como se ve, extender la herejía mediante el interés material.

Entre los fervorosos apóstoles del protestantismo hemos de señalar al llamado "Ejército de Salvación", que, si aparentemente se ocupa en predicar la templanza en la bebida, encamina, en realidad, el blanco de su trabajo, a conseguir adeptos para el protestantismo.

No nos equivoquemos en el propósito verdadero de la propaganda que hace el "Ejército de Salvación" en favor de la sobriedad: ésta es el medio o el pretexto; el fin es la herejía.

Los que prodigan alabanzas al citado "Ejército de Salvación" por la campaña anti-alcohólica en que se ocupa, han de recordar que la Iglesia tiene sobrados medios para conseguir de una manera mucho más sólida y adecuada, la moralización de nuestro pueblo. Los santos ejercicios, la frecuente recepción de los sacramentos, la Asociación Católica de Temperancia, que Nos hemos fundado, las continuas enseñanzas que se dan al obrero en el seno de las instituciones católicas de socorros mutuos, son otros tantos recursos que la Iglesia ofrece a sus hijos para que se moralicen y abandonen el abominable vicio de la embriaguez. No necesita nuestro pueblo de que vengan los herejes a moralizarle. Tenemos, a Dios gracias, otros medios que son mucho más seguros y mucho más eficaces.

No podemos dejar que el mal herejico siga creciendo, sin dar la voz de alarma. Incumbe a Nos la obligación de arrancar la porción de la grey

que Nuestro Señor ha colocado bajo nuestra vigilancia y cuidado, y, por eso, no nos es posible permanecer indiferentes ante la realidad del peligro que denunciamos con toda claridad y franqueza en la presente circular.

En vista de estos antecedentes, venimos en disponer lo siguiente:

1.º Se valdrán los párrocos y rectores de iglesia de la predicación para que conozcan los fieles el peligro protestante. Adviertan los predicadores que el trabajo de los protestantes da como fruto principal, la formación de personas irreligiosas y llenas de prevenciones en contra de la Iglesia en cuyo seno han nacido. El resultado final del protestantismo en Chile es la extinción de la fe en el alma de los que, engañados, abandonan la Iglesia.

2.º Señalar por su nombre, según la prudencia lo aconseje, cuáles son las escuelas y los colegios en donde pelagra la fe católica.

3.º Hacer saber a los fieles cuáles son las hojas, periódicos, revistas o libros en que se propaga la herejía.

4.º Nombrar una comisión diocesana compuesta de algunos sacerdotes y seglares, que tendrá por objeto cuidar de la propaganda anti-protestante y poner en práctica los medios más conducentes para combatir con eficacia el trabajo de las sectas.

5.º Rogar de un modo muy especial a la Hermandad de Dolores, a las Conferencias de San Vicente de Paul, a la Sociedad del Sagrado Corazón de Jesús, y, en general, a todas las instituciones que se dedican a socorrer a los pobres, que redoblen los esfuerzos de su caridad, a fin de librar a muchas almas de las redes del error.

6.º Recomendar a los párrocos de la Arquidiócesis que formen en cada una de sus respectivas parroquias una Junta especial, que tenga el exclusivo objeto de ayudar a la defensa de la fe católica.

7.º Los párrocos darán cuenta a la Autoridad Eclesiástica cada seis meses acerca del estado en que se encuentran sus parroquias, en cuanto al número de herejes, obras que estos emprendan, y qué trabajos se hacen para deshacer la obra de los enemigos de la fe.

8.º Recomienda a los párrocos que se reúnan a celebrar la Asociación Católica de Temperancia, y que la atiendan de un modo constante y solícito, ya que la temperancia es uno de los medios de que se valen los herejes para combatir los principios católicos.

9.º Pedir igualmente a los párrocos que pongan todo empeño en que la Cofradía de la Doctrina Cristiana cumpla con los altos fines a que está destinada, y que no falte en ninguna parroquia, como está terminantemente mandado.

10.º Encarecer a los religiosos tengan a bien adherirse a las disposiciones consignadas en la presente circular.

Esta circular será leída el Domingo inmediato después de su recepción, en la misa de mayor concurrencia, y algunos Domingos siguientes serán dedicados a comentarla, haciendo ver a los fieles el peligro del protestantismo, la falsedad de las múltiples sectas en que se divide y los medios que han de adoptarse para evitar los daños que trae consigo dicha herejía.

Dada en Santiago, a trece de Julio de mil novecientos doce.

† J. Ignacio,

Arzobispo de Santiago.

Por mandado de Su Señoría Ilustrísima y Reverendísima.— Carlos Silva C., Secretario.

We are sending this leaflet to those clergymen only who are said to be true to Protestant principles. Will they kindly correspond with us, for further information? Address The P. E. L., Box 2968, Boston, Mass.

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## What We Have to Face

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Rome's greatest battle for supremacy in the United States is to be fought in 1912. It will be a supreme effort with her. She will not put up a Romanist candidate, but will seek to win through a bargain with the candidate of one of the leading parties—Roosevelt, without doubt. The Democrats will throw a very large vote, if they select a good candidate. The Prohibitionists and Socialists will be no stronger than in the past.

### HERE IS A FACT TO BE CONSIDERED:

In A. P. A. days, fully a million and a half Republican voters were in active sympathy with that order. In addition to these, there were the intelligent Democrats of the South, and the Prohibitionists of the whole land—these were also nearly unanimous in favor of the work. Now to-day the feeling along this line is much stronger, and there is much more political independence among voters.

Enough men could be got together from the old parties to carry the country overwhelmingly for American principles. In 1908 we carried on a small campaign on patriotic lines, and were surprised at the vast number of inquiries for a "new party"—an "American Party." Should the right men be found for leadership, and should the old parties put up objectionable men, we should be ready to launch our AMERICAN PARTY movement.

The patriotic movement is compelled to face certain adverse circumstances which—in the interest of truth and godliness—it should not be compelled to face. It should be enabled to say of each and every Protestant minister in our land:—"He is our friend; he is a leader in this movement; we can depend upon him under all circumstances."

This is what should be, but this is what is not.

We have more than one hundred and forty thousand Protestant ministers in the United States,—that is, Protestants in name; but it is almost too bad to believe that seventy-five percent of these have never recognized, in any public utterance, the great principle which gave to Protestantism its name—the antagonism between Christianity and popery. These ministers occupy pulpits year after year, allowing their people to live in ignorance and in error, leaving them to get their only education in Protestantism from a public press which is wholly subservient to Romanism. Their moral sense in this matter appears to be completely paralyzed.

And yet, as a general thing, it is not paralysis which makes them dumb: it is wilful suppression of the truth for selfish reasons, or for monetary considerations. They do not tell the truth about popery simply because—"IT DOESN'T PAY"—they would lose something by it. They would lose—or might lose—the chance for preferment—a bigger church; they might lose social prestige in the community; they might lose the favor of "a leading man in our church;" they might lose the good will of the papal priest in the community; they might lose the reputation of being "liberal" and "a good fellow"; they might lose some of the ease which they now have.

A new minister comes to town—a "good fellow" but a weak character. One of the first men to make his acquaintance is the Roman priest, who greets him cordially, says a few patronizing words, and from this time the minister's mouth is hermetically sealed on the subject of popery, for "is not Father O'Dash my friend?" We have been told of one locality within five miles of Boston, in which lives a prominent and active Romanist florist, who sends flowers repeatedly as gifts to all the Protestant clergy. The result is that not one of these ministers ever mentions popery in his pulpit.

There is a perfect craze among ministers to have the reputation of being "good fellows," and "broad-minded." So these never mention popery, except with praise.

These foolish preachers fail to consider that they are driving away from the churches scores of good people who desire the whole truth, besides which the preacher sinks inestimably in the regard in which he should be held by all truly good people.

The remedy lies largely with the patriotic people who attend the Protestant churches. If the preachers prefer to be followers rather than leaders; if they prefer to be driven rather than to lead their people, then let the patriotic people do some of the driving.

IT PAYS TO BE TRUE! Tell your preacher so, and ask him what he is doing to show up the evils of popery.

# Popery Neither "First" Nor "Catholic"

BY REV. ANDREW GRAY, D.D. (EPISCOPAL)

Our blessed Lord founded His church at Jerusalem. He proclaimed the order which was to be observed in spreading it abroad from that starting place, that fountain-head, when he said: "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (St. Luke xxiv. 47). Again, "Ye shall be witnesses unto me both in (1) Jerusalem, and in (2) all Judea, and in (3) Samaria, and unto the (4) uttermost parts of the earth" (Acts i. 8).

It was in Jerusalem that our blessed Lord gave to His apostles their commission—that Magna Charta of the church—which the Roman branch of the church so impiously and presumptuously over-ruled and set aside, by formal decree in 1870, when she dared (contrary to God's written word) to ignore the divine constitution and give to her pope the prerogative and authority which Christ in His charter had committed to the twelve, in co-ordination under Him. It was in Jerusalem that He commanded them to tarry till endued with power from on high. It was in Jerusalem that the wonderful events of the Day of Pentecost—the birthday of the Christian church—took place. It was in Jerusalem that the gospel of our Risen Lord was first preached. It was from Jerusalem that that Gospel was carried to all nations; and from Jerusalem heralds of the cross went forth to found and plant the Church of Christ in different lands and among all people, the Romans included. The church at Rome, in common with the church in all other places, was the daughter of that original and mother church at Jerusalem. This church, divine in its origin and with a commission from its Founder, planted first in Jerusalem and then spread out from that centre church. It will be seen, then, that the Church of Jerusalem is the mother church of the world. How, in the light of these indisputable, historical and Scriptural facts, can the Church of Rome be called the "mother and mistress of all churches," or "the Catholic church?" To speak of her as such is not only to betray an ignorance of history, but also a lack of familiarity with the New Testament. It is tacitly to acknowledge that a part is equal to the whole, and that a daughter may be older than her mother.

"Nor was Jerusalem the only place where the church existed before it was founded at Rome. Persons possessing ordinary intelligence ought to be familiar with the New Testament. There, if they consult the Acts of the Apostles, they will find that the church at Antioch in Syria was founded, and possessed an Apostolic ministry, before the Church of Rome had come into existence. Next, in the order of their foundation, were the Churches of Antioch in Pisidia, Iconium, Lystra and Derbe. "These historical churches, we have reason to believe," writes Rev. Dr. Fulton in the Church Standard, "were all established before a church existed at Rome. So we might go on to speak of the churches in Asia and Mysia, the church at Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus, none of which were founded by the Church of Rome or received their ministerial commission from it. Then, too, if they consult the Revelation of St. John the Divine, they will find mention of seven churches in the single Greek province of Asia which owed nothing whatever but Christian charity to the church at Rome, and every one of which was under the government of its own 'angel.' In short, the New Testament, which tells of the establishment of many churches, gives not the slightest intimation that any church anywhere was either founded or officered by the Church of Rome."

"The claim is made for the Church of Rome that she is 'the Catholic church,' but this she is not and never was. I use the word 'Catholic' here and elsewhere in exactly the same sense in which it is used in the Nicene Creed. In that age (A. D. 325) Christian people in every part of the world where the Christian church existed, employed the word in exactly the same sense; viz., to indicate the whole of Christ's church—not one part or portion of it. Rome now arrogates to herself the exclusive claim and honor of being 'the Catholic church;' and it is pitiable to find scores and hundreds, who profess and call themselves Protestants, quietly conceding the claim, instead of protesting against its use in a sense so un-historic and untrue, and bravely shouting, 'No surrender!' It gives great comfort and encouragement to Romanists when others say of them, 'They are the Catholics,' 'that is the Catholic church,' etc. We will not, we cannot, use the words in that way. We recognize a distinction as well as a difference between the Catholic church founded by Christ and His Apostles, and referred to in the creeds of Christendom—One Holy Catholic Apostolic—and the comparatively modern church, which not content with the ancient and Catholic creeds—Apostles' and Nicene, which every true Catholic receives and holds—'the faith once delivered to the saints'—has added the creed of Pope Pius IV., dating only from 1564—more than twelve hundred years later than the latest of the two named above."

or to pass on funds to the treasurer. Sufficient has been said to show that the Toronto Jewish Mission is face to face with a unique opportunity, and an adequate financial support should be furnished by the Christian Church that facilities may be increased to meet the growing need.

### The Friend of the Spaniard.

Mr. R. D. Smith, whose interesting experiences in Spain are recorded in this number, is the Secretary of "The Bible House of Los Angeles," a work which has specially assisted the missionaries in all parts of the Spanish-speaking world by supplying them with underscored Gospels, Testaments and Tracts. Those who believe in the power of the printed Word will, we feel sure, be pleased to know something of this work which has for its one purpose the proclamation and circulation of the Bible and Scriptural tracts.

### Dr. Speer and the Roman Catholic Church.

Some exception was taken to the insertion in our last issue of Dr. Speer's address on South America on account of his expression of opinion that one of the hopes of South America was the reformation of the Roman Catholic Church, and speaking of that organization in America as a Sister Church with a most helpful influence. We thought we had expressed our dissent from Dr. Speer's views on this subject sufficiently strong in our editorial footnote to satisfy our readers as to our position. If there is still any doubt we would state most emphatically that we regard the Romish Church as reprobate; and, with the rarest exception,\* not in any sense a soul saving agency. The rare exceptions have never succeeded in reforming the Romish Church—they have succeeded in bringing down on themselves the wrath of the Hierarchy. Huso went to the stake, Madame Guion to the Bastille, and Bishop Fenelon was imprisoned in his own parish.

The Church of Rome needs regeneration, but as long as she places the power of that divine work in her sacraments she will never be regenerated. To reform the Church of Rome with the present material would be impossible. She needs a new foundation. She is trying to build on Peter, as a foundation, works of merit for her walls; a pope for their great high priest; the sacrament of the supper and the wafer god as their sacrifice, and a holy woman as their heavenly intercessor, and in them is no foundation for salvation. These tenets have been "infallibly" fixed.

We believe that great efforts should be put forth to evangelize the Romanists; and we believe that multitudes would be saved through the Gospel were an adequate effort to be made. But we should say to all in that Church who heard the Word, "Come out of her, my people."

The unchangeable spirit of Rome is seen in that the Catholic press has met Dr. Speer's kind remarks regarding them by calling him an "ecclesiastical guttersnipe" in return.

The Romish Church declares that there is no salvation outside of her borders. We do not declare that

none are saved in Rome but we do declare that when they are saved they are saved by the abandonment of her teaching and the acceptance of Christ alone as their only hope of salvation.

### Take Warning.

Our Canadian friends will need to be on their guard against an effort which is being put forth to weaken our official rest day. The Canadian Publishing Association is issuing a paper entitled "The Dominion Sentinel," professedly published without any connection with any class or special interest, but which is really being put forth by the Seventh Day Adventists, as is clearly shown by the fact that every signed article is the product of a Seventh Day Adventist preacher or leader. The best place for this paper is in the wastepaper basket or in the fire. Apart altogether from the religious considerations, we believe that our fellow men are entitled to a rest day at least once a week, and the only way in which this can be assured is by the action of our parliament. We are very glad that the Canadian Government has placed a good and satisfactory law on its statutes which gives to practically everyone the privilege and right of enjoying one day's rest in seven.

### A Timely Suggestion from a Great Evangelist.

Dr. Wilbur Chapman, whose recent round-the-world tour was blessed to the salvation of thousands, in suggesting the sending forth of able evangelists to visit all the great mission fields for the inauguration of a world-wide evangelistic campaign suggests at the same time "that the official boards of all the denominations should, in order to retain the position now held in the mission fields, at once recall every man and woman under their control who doubts for a moment the authority and integrity of the Scriptures or questions the supreme glory of the person of Jesus Christ."

We presume that Dr. Chapman's suggestion carries with it the inference that the Boards are requested to stop sending any more such men to the field.

A candidate accepted by a Board with headquarters in this city recently said he didn't see that it mattered as to the manner of Christ's death. It would have meant just as much if He was shot, or if He died in bed. Think of sending such a spiritual ignoramus to teach the people of the far East—but then he has been to the denominational seminary. We do not know whether the man, the seminary to which he went, the Board that accepted him, or the poor heathen he instructs are most to be pitied. If the Boards will not adopt some sound spiritual and scriptural standard for their missionaries not all the enthusiasm of the Laymen's Movement will make up for the decline in support which will come when the churches wake up to the fact that they have no assurance that their gifts have not been supporting men who are undermining faith instead of propagating it.

By far the greater number of the supporters of the Missionary enterprise are men and women who have no doubts about the authority and inerrancy of the Holy Bible. Dr. Chapman has behind him the whole evangelical body in his suggestion—yea would have if the suggestion was turned into demand.

\* See article on page 44, "Roman Catholic Missionaries," for a possible exception.

Dr. Chapman has not spoken until the situation calls for it. We have this month received an order from one of the mission fields for copies of Dr. Halde-  
man's tract on "Jericho Theology" for circulation among missionaries who are most evidently needing such teaching. Let us do what we can to stem the tide of the modern apostacy.

### A Unique Opportunity.

South America furnishes one of the greatest calls to the Church of our day. It is always a joy for

us to pass on gifts to the South American Evangelical Mission, which is doing such an aggressive work in Brazil or to Mr. Linton for his work among the Indians in the Argentine.

Mr. Ranken, the director of the former mission, is just now returning home for a much needed furlough and he will prize the prayers of our readers that the work on the field may be wisely directed during his absence and that he may be enabled to arouse great interest and secure many new friends for the work during his stay in the home land.

## He Became Poor for Us

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor that ye through His poverty might become rich. (2 Cor. 8: 9.)

In Eph. 3: 8 Paul speaks of "the unsearchable riches of Christ." So we cannot make an inventory of His possessions. Astronomers can tell us the size and even the weight of millions of worlds that fill the heavens above us. Perhaps they will yet be able to set a value upon each of them. But they are only an expression of His glory (Ps. 19: 1) and power. (Rom. 1: 20.) In His discourse to His disciples on the eve of His passion He spoke of things that worlds cannot buy:—

My Peace (John 14: 27); My Love (John 15: 9); My Joy (John 15: 11); My Glory (John 17: 22.)

Peace passeth understanding (Phil. 4: 7); Love passeth knowledge (Eph. 3: 19); Joy is unspeakable (1 Peter 1: 8.) And what can we say of Glory? Our understanding, our knowledge and our tongues fail us in any attempt to estimate the unsearchable riches of Christ. But for our sakes He became poor.

How did the Lord Jesus Christ become poor? A man may become poor by some sudden catastrophe that destroys his property, or he may become poor by reckless living. In one case the wealth is destroyed, in the other it passes into other hands. When the Lord Jesus became poor, His riches were not destroyed. He became poor by making His riches over to us. It is as if one who had great wealth put it all into the bank to the credit of the poor, and he himself took his place among them. It is like the Good Samaritan, who walked in order that the poor man might ride.

When Jesus became poor it was in order that we might become rich. "My peace I give unto you." He told His disciples. "Continue in My love," "My joy in you," "With Him in glory," and similar expressions reveal a little of the wealth which now we have so little capacity to enjoy. They are generally called "the riches of His grace," and "riches of His glory." The wealth is twofold. Our redemption is according to the riches of His grace. (Eph. 1: 7.) Our supply and power according to His "riches in glory." (Eph. 3: 16, Phil. 4: 19.)

The first pertains to His incarnation, ministry and death, and the second to His resurrection, ascension and Second Coming. The Psalmist caught this thought and sang, Jehovah will give grace and glory. (Ps. 84: 11.)

The Lord is rich toward all who call upon Him. (Rom. 10: 12.) The unsearchable riches of Christ are set to our credit for us to draw upon. We are "blessed with all spiritual blessings in Heavenly places in Christ," "For our sakes He became poor, that we through His poverty might become rich." Faith is the only cheque recognized at the bank of Heaven, and faith can draw an infinite supply.

When Jesus became poor His wealth became ours. This being the case, we are infinitely rich. The Lord Jesus loves to give us exceeding abundance for He is going to get it back plus His people, and it is important to us to know what is the riches of the glory of His inheritance in the saints. (Eph. 1: 18.) "All things are yours and ye are Christ's." (1 Cor. 3: 22, 23.) "In everything we are enriched in Him." (1 Cor. 1: 5.) There is no failure, weakness or temptation for which His grace is not sufficient. (2 Cor. 12: 9.) And there is no temporal or spiritual need that His riches in glory cannot supply. The more we receive, the richer becomes His inheritance in us. Every blessing appropriated adds to His glory. How ingenious the whole scheme of redemption! How far His thoughts are above our thoughts, and His ways above our ways! The chief articles of His trade are grace and glory. The more these are in demand, the better He becomes known. We are fond of our own supplies, but He is fond of our wants. The day that everything went well and I managed things, I did not feel the need of His grace, and He missed me. It was a blank in our business, though I felt good. But it was self-satisfaction. But the day—(and how common!)—when sin and temptation assailed me and bruised me—when my own weakness and wretchedness, my disappointment and sorrow, drove me to Him, oh, I found Him full of Grace and Truth. If it were not for my wants, I could not have learned to know Him. We do not worry about our needs while there is a good balance to our credit at the bank. But sometimes it gets low, and we have to go very carefully. In the bank of Heaven, we have an infinite balance to our credit. Some one will say, "Shall we then continue in sin that grace may abound?" That question is answered in the sixth of Romans. No one who has ever seen in grace the face of Jesus will want to continue in sin. But God takes advantage of sin to show the exceeding riches of His grace in Christ Jesus. O the depth of the riches, and the wisdom and the knowledge of God; how unsearchable are His judgments and His ways past tracing out! (Rom. 11: 33.)

## THE CASE FOR MISSIONS IN LATIN AMERICA

BY ROBERT E. SPEER, NEW YORK

The exclusion of all missionary work among nominally Christian peoples from the program of the World Missionary Conference in Edinburgh has appeared to many persons to imply a criticism of such missionary activity, and to raise the question of its legitimacy. As a matter of fact, its exclusion has given it a prominence that its inclusion could never have secured it. Included, it would have been lost in the general world view, as much lost as Southern Buddhism or the Kongo or the Shiah Mohammedans. Excluded, it has been the first subject thought of in connection with the Conference, and all over the world the question of its true place has arisen for fresh discussion.

Of course, we know that the constitution of the Edinburgh Conference did not deny the legitimacy of mission work among nominal Christians. How could any Christian conference do so? Is not home mission work legitimate among all classes of people, whether nominal Christians or not, who are in any religious need? Is not Christian work legitimate in behalf of any man whatever, no matter who or what he is, to win him to Christ or to a larger and truer life in Christ? To deny the propriety of trying to help in Christ's name, and for Christ's service, any man whom we can help is to deny the very spirit of Christ and to renounce the fundamental principle of the Gospel. All that the Edinburgh Conference did was to confine its scope to what the European Churches regard as Foreign Missions.

Nevertheless, it must be allowed that the action of the Edinburgh Conference has been construed by

many as raising the question of the legitimacy of mission work among nominal Christians, and that question we must squarely face. It is not, however, a new question. It is as old as the Reformation. And in modern missions it was a more living question seventy-five years ago than it is to-day. The American missions to the Nestorian and Armenian peoples in the ancient Syrian and Gregorian Churches, to the Greeks in Turkey, and to the Copts in Egypt, and the effort to meet the dire needs of South America, which was renouncing both Spain and Rome and religion, raised this issue then as vividly as it can be raised to-day. The objection then and now rests upon two assumptions, first that these nominal Christians are Christian and do not need missionary work in their behalf; and, second, that foreign mission work among them is simple proselytizing and therefore illegitimate and unworthy.

### Missions to Oriental Churches

The story of the American missions to the oriental Churches is a fascinating and suggestive story, and there are many lessons to be learned from it, but our concern here now is with missions in Latin America. There are several things which should be said in passing, however, regarding the purpose and warrant of the missions to Nestorians, Armenians, Greeks and Copts.

1. The Roman Catholic Church, which objects to our foreign missions in Latin America, does so on principles which it rejects in its dealings with these oriental Churches. It has for years carried on foreign missions among them with a view to ab-

sorbing them in the Roman Catholic Church. In going to these oriental Churches we have done nothing that the Roman Catholic Church has not done.

2. The conditions of these Churches demanded help from Christendom. They were illiterate. Their worship often was in dead languages. Their polity was tyrannical. Their religion was a travesty of Christianity. They were an insuperable obstacle to the evangelization of the Mohammedans. To have neglected them, in the name of an ecclesiastical theory, would have been a shame and reproach which the Christian spirit of the American Churches refused to bear.

3. The purpose of our missions to these Churches was not proselytism, but spiritual vivification. The first missions to the Nestorians in Persia were instructed to have as their object in establishing this mission: "(1) To convince the people that they came among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power; (2) to enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." The purpose in Turkey among the Armenians was the same. The separate evangelical churches grew up in spite of the influence of the missions. The old bottles would not accept the new wine.

But our concern here is with Latin America, and I wish to ask and answer four questions: (1) Are our missions in Latin-American lands legitimate and necessary? (2) If so, can they be conducted without encountering the antagonism of the Roman Catholic Church in Latin Amer-

ica and in the United States? (3) If not, what course are we to pursue? (4) If we are to go forward with the missions, how are we to get for them that interest and support at home to which they are entitled, not less than our missions in Asia and Africa?

#### The Need of Latin America

I.—*Are our missions in Latin-American lands legitimate and necessary?* We answer Yes, and for the following reasons: 1. The moral condition of the South American countries warrants and demands the presence of the force of evangelical religion, which will war against sin, and bring men the power of righteous life. In South America, as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth. Mr. Hale, now connected, I believe, with the Bureau of American Republics, says in his very temperate and fair-minded book, "The South Americans," "Male chastity is practically unknown." It is the right and duty of evangelical Christianity to go in with morally cleansing power upon this moral need.

2. The Protestant missionary enterprise, with its stimulus to education and its appeal to the rational nature of man, is required by the intellectual needs of South America. There is a brilliant upper class, many of whom have been educated abroad, but the continent may justly be called an illiterate continent. In Brazil, the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent., as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60 per cent. These two countries would dispute with Argentina the first place in educational

enterprise. And in the Argentine 50.5 per cent. of the population over six years of age, and in Bolivia, nearly 80 per cent. of the population over seven years of age, are illiterate. Agencies which will bring home to these nations the duty of educating all the people, and of doing it with sincere thoroughness, of setting right standards, and of relating religion rightly to education, are justified in extending their help to South America.

3. Protestant missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible, both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs, or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures, and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not 1 person out of 100 in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America, who was formerly an Archbishop in Brazil, have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their

priests. Only a few months ago, the priest in the church on the main plaza in Chillan, Chile, where the great markets are held, boasted openly in church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would to-day be without the Bible. Is it wrong to give it to them? Must we justify a movement without which 40,000,000 people would be ignorant of the Bible?

4. Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading as a boy the "Life of Charles Kingsley," the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted, even if a narrow and impoverished service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes, evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains.

5. Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort, and some who see Christ through

all that hides Him and misrepresents Him, but the testimony of the most temperate and open-minded of the men and women who were once themselves earnest Roman Catholics, is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life, and fewer still who know Christ. The crucifixes, of which South America is full, inadequately represent the Gospel. They show a dead man, not a living Savior. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small lacerated dead figure in her lap, and often she is the only person represented at all. In the great La Merced church in Lima, over the chancel is the motto: "Gloria a Maria." In the oldest church in Barranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the center, two other figures on either side, and over all "Gloria a Maria." In the wall of the ancient Jesuit Church in Cuzco, known as the Church of the Campana, are cut the words, "Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest." There are many, I am sure, who learn to love and reverence the name of Christ, but Christ as a living moral and spiritual power the South American religion does not proclaim. And I notice that in a recent issue of *America*, the Jesuit weekly published in New York, a writer de-

fending South America's religion from the charge that it did not know a living Christ, contends that in the deep faith of the people in Ecuador in transubstantiation, and in their reverence for the Host, there is a recognition of the living Christ that is indisputable. The very argument is acknowledgment of the charge to be refuted. A Christian religion that is life and power, is bound to redeem itself from such misrepresentation.

#### The Strength and Weakness of Rome

6. Protestant missions are justified in South America, because the Roman Catholic Church is at the same time so strong and so weak there. There priesthood has a powerful hold upon the superstition of the people. As we rode along one day in Brazil in a drizzling rain, with bare heads and rubber ponchos, an old woman came running solicitously from her hovel, mistaking us for priests and crying, "Oh, most powerful God, where is your hat?" To the people the priest stands in the place of God, and even where his own life is vile, the people distinguish between his function as priest in which he stands as God before the altar, and his life as man, in which he falls into the frailties of the flesh. Not only is the priesthood the most influential body in South America, but the Church has a hold upon politics and family life and society which is paralyzing. Its evil is not weak and harmless, but pervasive and deadly, and the Christian Church is called by the most mandatory sanctions to deal with the situation. But, on the other hand, the Roman Catholic Church does not have a fraction of the strength and power in South America which we had supposed it

had, and the inefficiency of its work is pitiful. With enormous resources, with all the lines of power in its hands, it has steadily lost ground. The churches, save on festivals, are mostly ill-attended. The priests are derided and reviled. The leading newspaper in Chile, which bitterly attacked some statement which I made upon returning, about the character of the priests, a few weeks later printed a denunciation of the priests in northern Chile, far more sweeping than anything I had said. The comic papers gibe at them. This spectacle of a continent of men losing all respect for religion and leaving it to women and to priests whose moral character they despise, and whose religious character they deride, is a grave and distressing spectacle. There is no sadder sight to be found in the whole world. The religious teachers of South America have made the men of the continent irreligious. They have discovered that what was taught them is false, and with that discovery they have flung away the faith which they now call superstition. One can not but feel toward them as the author of "Ecco Homo" felt toward the Pharisees: "It would be better that the Jews should have no teachers of wisdom at all than that they should have teachers who should give them folly under the name of wisdom. Better that in the routine of a laborious life they should hear of wisdom as a thing more costly than pearls but beyond their reach, than that it should seem to be brought within their reach and they should discover it to be paste . . . If a divine revelation be the greatest of blessings, then the imposture that counterfeits it must be the greatest of all evils." It is not easy

to understand the morality of the view which would deliver the whole situation in South America to the agency which has created it, an agency whose influence unless reformed from without, is wanting for everything but evil.

7. The Roman Catholic Church in South America needs the Protestant missionary movement. There is good in that Church in South America. There are good men and women in it. In spite of the falsehoods and vicious elements in it, there is truth also. That the good in it may triumph over the evil, there is need of external stimulus and purification. The presence of Protestant missions alone will shame the Church into a self-cleansing, and introduce the forces, or support whatever inner forces there may already be, which may correct and vivify it. There are some who think the South American religious system is simply to be swept away, that it can not be reformed; but there is another view open to us, and that is that against whatever odds and with whatever deep-cutting excisions the good may be strengthened and enabled to eliminate the evil. Already Protestant missions have wrought great changes. They are altering in Chile at least the ostensible attitude of the Church toward the Bible. They have been among the influences which have secured a very fair text-book of sacred history in the public schools in Chile. They have elevated the standard of education in the schools conducted by the Roman Catholic Church, and have greatly stimulated the Church in its establishment of schools. "His praiseworthy efforts," says the ex-Minister of Justice and Public Instruction in the Argentine,

Dr. Frederico Pinedo, of Mr. Morris, the founder of the Argentine Evangelical Schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools, so that in every way the most needy children are being benefited." They have steadily widened the sphere of freedom, and hedged in the Church more and more to a true church ideal. To restrain or abate the forces which have done all this is not an act of true friendship toward the Roman Catholic Church. It is a betrayal of her best interests and her best men and women, who need all the help that can be sent from without to cleanse the South American soul, and to purge its chief institution.

#### **The Only Hope for South America**

8. And lastly, tho it seems to me that I have only begun the argument, evangelical Christianity is warranted in going to South America, because it alone can meet the needs of the Latin-American nations. Many leading men in South America realize this. Again and again South American statesmen or governments have sought from Protestant lands what they recognized could come alone from them. The Argentine Government gave \$1,000 gold toward the present building of the American Church in Buenos Ayres. When Sarmiento became president of Argentina he commissioned Dr. Goodfellow, a missionary returning to the United States, to send out a number of educated women to open normal schools. Evangelical Christianity is required to meet the intellectual, moral and social needs of South America as well as its religious necessities. Fundamentally,

it is demanded by the moral necessities. The South American Church system has not met these. It has produced them. It has resulted in stagnant populations, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing permanently to uplift the Indians. Little of its great wealth has been employed either in education or in works of charity. Its philanthropies are insignificant in comparison with those of the Roman Catholic Church in the United States. The power which it is evident the Protestant missions alone can introduce is needed to awaken a benevolent love of the unfortunate and the needy, and to make the character without which free institutions can not endure, and the resources of nations must lie undeveloped. Let me put this last consideration in the words of the Anglican Bishop of the Falkland Islands, whose seat is in Buenos Ayres, and whose work lays on him the burden of South America's real need: "The needs of South America," says he, "how great and pathetic they are! The world's empty continent, the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. Yes, a faith they must have. What hope is there for Argentine, for example, that Spanish-speaking United States of the

future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely, God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be, but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less axiomatic that South America needs true religion, if its future history is not to be a disappointment, and its development a failure. . . .

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion; namely, reformed, scriptural, apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction, and find place, too, in the Kingdom of God."

If missionary work is not warranted and demanded in conditions like these, where is it legitimate?

#### **The Antagonism of Roman Catholics**

II.—But if our missions in Latin America are justified and necessary, can they be conducted without encountering the antagonism of the Ro-

man Catholic Church in Latin America and in the United States?

Well, as a matter of fact, they do not escape, and never have escaped this antagonism, no matter what the care and spirit with which they have been conducted. I could quote criticisms by Roman Catholics of the American Episcopal missions in Brazil and the Philippines, altho in the latter, the mission has sought carefully to protect itself from the suspicion of proselytizing among the Roman Catholic Filipinos. And you all know how the Protestant missions in all parts of Latin America have been assailed by the Roman Church, and how the organs of the Church in the United States have dealt with any who have dared to state the facts regarding Latin-American conditions. Now, is all this inevitable?

History helps us to answer this question. There was a time when in the Philippines, and in all Latin America there was no religious liberty, no free speech, no public education, no civil marriage, no burial rites or interment in a cemetery for a Protestant, no valid baptism for Protestant children, and consequently, in some lands, no right of inheritance. These intolerable conditions have passed away. Did they pass away without the antagonism of the Roman Catholic Church? It fought every one of these reforms. It is fighting some of them still. Not one advance has been made toward free institutions and free education, and freedom of opinion and speech and religion in Latin America without encountering sooner or later the opposition of the Roman Church. In 1852, the Pope denounced the movement in New Granada toward religious liberty, which decreed the ex-

pulsion of the Jesuits, a curtailment of Church revenues, free education, freedom of the press and freedom of public and private worship. These "nefarious decrees," the Pope condemned and declared to be "null and void." In October, 1864, Pius IX wrote to Maximilian, "Your Majesty is well aware that in order effectively to repair the evil occasioned by the revolution, and to bring back as soon as possible, happy days for the Church, the Catholic religion must, above all things, continue to be the glory and mainstay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be reestablished or reorganized, that no person may obtain the faculty of teaching false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority, and that in short the chains may be broken which up to the present time have held the Church in a state of self-dependence, and subject to the arbitrary rule of civil government." Now if every step thus far toward the emancipation and enlightenment of South America has been antagonized by the Roman Catholic Church, we must not be surprized or intimidated if we continue to meet with opposition.

#### The Real Facts

For let us candidly and fearlessly face the real facts. It is very well to seek to justify some of our work in South America by pointing out the atheism and unbelief which needs to be dealt with, and also the great aboriginal population which is to be

reached, but neither of these considerations will save us from the opposition of the Roman Catholic Church, for, as the recent investigations of the delegates from the English Baptist Church have shown, and as all who have looked into the subject know the work of the Roman Catholic Church in South America claims almost all the accessible Indian population, so that work there is resented by the Roman Church as much as work for the rest of the population, and, curious as the fact may appear, the atheism and unbelief and immorality of South America are nominally Roman Catholic. In no South American country have the men of the land more completely thrown off religion than in the Argentine, and yet nominally these men are Roman Catholics, and the constitution of the Argentine requires that the President of the Republic shall be a Roman Catholic. I believe there is the same requirement among similar conditions in Uruguay. In Chile, where a third of the births are illegitimate, and 60 per cent. of the population is illiterate, the government census gives 98 per cent. of the population as Roman Catholics; while in Brazil, where the government census of 1890 gave a percentage of illegitimacy of 18 per cent. and of illiteracy of 80 per cent., the official returns gave 98 per cent. of the people as Roman Catholics. In other words, on the declaration of the official census in Brazil, almost 18 per cent. of the Roman Catholic births were illegitimate, and about 80 per cent. of the members of the Roman Catholic Church were illiterate, while according to the official census of Chile, almost 33 per cent. of the Roman Catholic births were illegitimate,

and about 60 per cent. of the church-members illiterate. You can not do anything for the people of Brazil or Chile that is not on the face of it work for Roman Catholics. Practically all the illegitimacy and illiteracy is Roman Catholic illegitimacy and illiteracy. We do not believe that that fact puts it beyond the pale and makes any effort to relieve it unwarrantable, but the simple fact can not be escaped that whatever missions are operated in these lands, or, indeed, in any Latin-American lands, are operated among nominal Roman Catholics; for the Roman Catholic Church claims them all as its own.

And the situation is not relieved by that view of our mission work in these lands which would acquit it of all responsibility for establishing Evangelical churches, and would be satisfied to conduct it simply as a moral and educational influence, seeking by its example to awaken the Roman Catholic Church to better standards and a purer life. The Roman Catholic Church approves of such Protestant missions no more than the other kind. It has opposed such work so earnestly as it has fought evangelistic effort. In the Argentine House of Deputies it assailed, through one of its bishops, the remarkable schools of Mr. Morris in Buenos Ayres, and in Brazil. American Catholics have lamented the work even of Protestant institutions which, altho in this they were in error, they declared had no evangelistic purpose or influence.

As a matter of fact, our missions are welcomed in every Latin-American land, but not by the Roman Catholic Church. Both in South America and here that Church steadfastly resents and opposes every such effort.

We may lament this. We may believe, as I believe, that it is the height of folly for the Roman Catholic Church in the United States and Canada, to seek to deny or cloak the indisputable facts regarding Latin America. But the cold truth is that we can not carry on any Protestant work of any sort whatever in Latin America without encountering the opposition of the Roman Catholic Church both there and here.

#### What Shall We Do?

III.—If, then, this opposition is unavoidable, what course are we to pursue?

1. We are to do our duty. It is our duty to minister to human need. We are to maintain our missions in Latin America, and to seek to evangelize the people of Latin America with the Christian Gospel, just as we seek to evangelize the Japanese Buddhist sects whose doctrines and rites are scarcely less Christian than those of many of the Latin-American peoples.

2. We are to seek to build up evangelical churches in Latin America, and to receive into these churches converted men and women, whether these men and women have been nominal Roman Catholics and actual atheists and unbelievers, or whether they have been open repudiators of all religion, or whether, as will usually be the case, they are men and women who have sought for moral and spiritual satisfaction in the Roman Catholic Church as it is in South America, and have been disappointed. Most of the earnest members of the evangelical churches in Latin America have been devout Roman Catholics who were discontented with their

vain search for life and peace. If it is said that this is proselytism, my reply is that I abhor proselytism as much as any man, but that proselytism is the effort to win a man from one form of Christian faith to another, and that the Latin-American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism, but the Christian duty of North American Christians, both Protestant and Catholic.

3. We are to pursue in all this work the most irenic course. We are not to attack the Roman Catholic Church. That is not good policy, and it is not good principle, and it is to many of us practically impossible. We grew up here with many friends in the Roman Catholic Church, and we have many friends in it now. We believe that here, and even in Latin America, it holds some great fundamental Christian truths. We respect the piety and consecration of many of its men and women. We are appalled at the mass of evil which has overcrusted it in Latin America, but even so, we can not wage a war against it. Our purpose and desire are to preach Christ and to set forth the positive truth in love. This course will result in the destruction of error. Even this course will be opposed by the Latin-American Church, but, nevertheless, in spite of such opposition, in spite of the insults and slander by which all who try to show the actual conditions in Latin America, will be assailed in the United States, we must not be provoked into unkindness or injustice toward that which is good and true in the Roman Catholic Church, both among its people and among its leaders.

4. We must be patient and hopeful. If we have the truth, it will prevail.

And all the forces of human progress are with us. Indeed, there are some entirely too free and radical forces awaking within the Roman Catholic Church, or among the Latin-American people. We must beware of sympathy with anti-clerical movements which rest on principles which are anti-religious, and with tendencies of thought which not only destroy tradition, but by the same token, dissolve history. We have no easy path. The true path is never easy in the midst of conflicting extremes. To be a rank partizan is far simpler than to extricate truth from error in antagonistic views and to travel on even ways.

5. We must recognize sympathetically the problem with which the Roman Catholic Church has to deal. It is stupendous. One's heart goes out to the earnest men who have to bear this burden. It remains to be seen whether the capacity of adjustment to new and unavoidable conditions is in the Church, or whether it is incapable of being reformed. There are many who assert that it is. We venture to believe otherwise, regarding large sections of it at least. In other large sections a work of destruction and regeneration must be done as radical almost as any needed in heathenism.

#### Support at Home

IV.—And now, lastly, if we are to go forward, in this spirit of good will and friendliness, but of undaunted determination, how are we to get for these missions adequate interest and support at home? Those who are now interested in such missions are interested, as a rule, from ultra Protestant and militant anti-Papal convictions, and their argument for missions in Latin America, would in-

volve as an inevitable corollary a great propaganda in the United States and Canada, against the Roman Catholic Church. I do not believe we ought to take up the matter in this way. It is true that the Roman Catholic Church in the United States makes it very difficult to take it up in any other way. It insists that the Church is one in all lands, and in all ages, and that to state what we know to be the facts about Latin America is to libel and attack the Church in the United States and Canada. This is a terrible responsibility to assume, and one longs for the day when the Church in our lands will be as bold as Cardinal Vaughan and Father Sherman, any many other ecclesiastics have been, and denounce and renounce the evils and abuses which flourish under the name of the Church in all Latin America. And we must anticipate this day, and be wise enough and generous enough not to allow the American and Canadian Roman Catholics to shoulder the shame of Latin America in blind denial of indisputable facts. Our propaganda must be carried on, I believe, on the basis of these facts, namely, the conditions of need in Latin America, which unanswerable evidence can establish.

1. First of all, we must set forth these conditions, and prove them by evidence which can not be gainsaid. Whenever evidence creeps into our

presentation which can be gainsaid or disputed, we are in danger of damaging the case which must be made. Such faulty evidence can not invalidate the sound evidence, but diverts attention, and it compromises the argument. It is no easy matter to be faultless here when we review all the testimony which is current. But we must take pains to be absolutely accurate, and then we must speak out unflinchingly the facts which demand attention, and which dare not be obscured.

2. We must challenge the conscience of Great Britain and America specially. The *South American Journal* states that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,457,030; that is more each month than the total expenditure on evangelical missions in South America in a hundred years. In the face of such a statement as I quoted at the outset from the Bishop of the Falkland Islands, can a nation conscientiously do such a thing as this, draw a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?

3. We must, temperately, but firmly, dispute the position that the whole Church is facing the whole world task, or is entitled to claim the divine resources available for a world emprise alone, if it excludes from its view the need and appeal of Latin America.

### URGENCY OF MISSIONS

If the government of Great Britain can take the census of India within twenty-four hours, how long ought it to take to give the gospel to all those in India?—A. J. GORDON.

In all India I did not see a single soul that looked as tho it could afford to wait till the next generation to hear the gospel of Jesus Christ.—J. CAMPBELL WHITE.



PRIMITIVE METHODS IN OLD MEXICO

## RELIGIOUS INFLUENCES IN MEXICO

BY NEVIN O. WINTER, ESQ., TOLEDO, OHIO.

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When the Spanish conquerors reached Mexico the policy of Cortez left no alternative to the inhabitants but the adoption of the Christian religion. "Conversion" and "baptism" became interchangeable terms, and baptized pagans were immediately enrolled as Christians, even tho their conversion only followed the use of the fire and rack. Within a few years after the conquest, according to the Roman Catholic records, baptism had been administered to more than four million Indians.

Dreams of avarice swayed the minds of the conquering legions, for it was believed that from the unknown western world was to come the gold that was to make every man a Cræsus. But first these ungodly people must be converted to Roman Catholicism, and, as the unlettered Indians could not understand the real spirit and meaning of this new religion, visible symbols and pictures were substituted for their former idols, and the introduction of the Roman religion substituted new ceremonies and symbols for the rites of their old sanguinary worship. It is little wonder that the In-

dians could not fully appreciate the Deity or humanity of Christ when represented by such invaders.

A few of the Aztec gods blossomed out as Christian saints soon after the Conquest through the ingenious schemes of the early priests, who adopted this method to make the new religion accepted. They brought with them into the Roman Church the particular characteristics and powers which they were credited with as pagan gods. As for example, the goddess of the rains, who was much worshiped in the regions of little rain, may be recognized in Our Lady of the Mists, of the Mexican Church, who is appealed to for the much-needed rain, and is believed to have the same power that the old Aztec or Toltec gods were supposed to have. In many places there are shrines erected to these saints of the Church, and it has been proven that, in most instances, in Aztec times, temples existed on the same spots dedicated to the goddess of the rains or mists.

The story of miraculous appearances upon scenes already sacred, made the transition from the native